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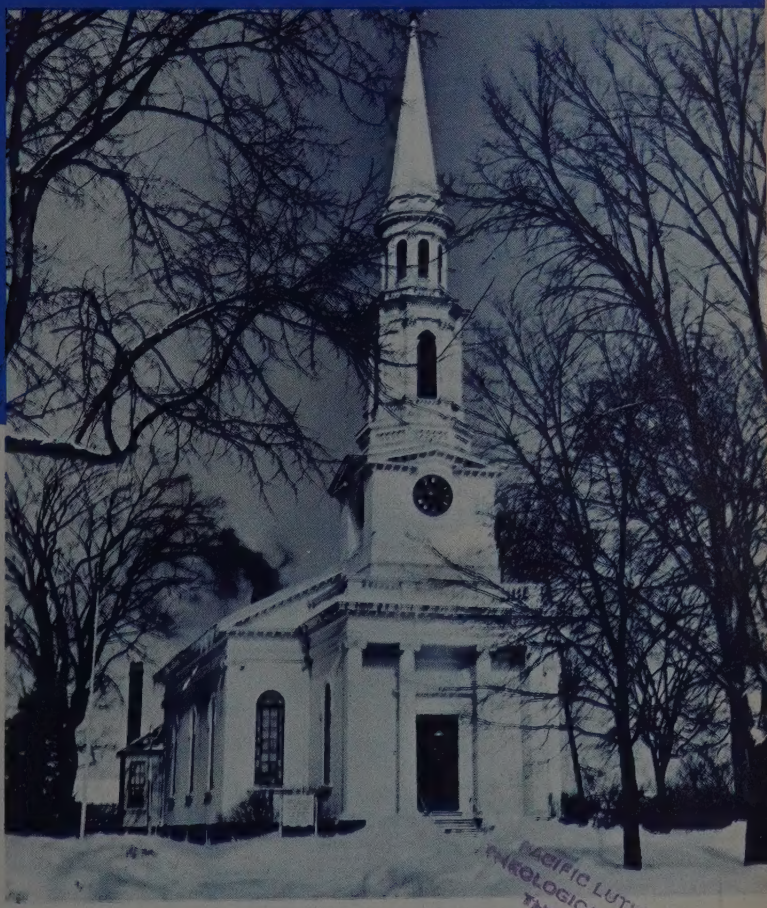

CHURCH IN WINTER

It stands secure through changing years

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l. 42, No. 13-14

JANUARY 6, 1960

Off With the Old

THIS WAS positively the last day I was going to look at the old eyesore of an ironing-board cover. It had a big, brown, charred hole in the center. Threads from the old, ragged sheet that I had pinned over the board would cling to whatever I tried to iron.

AT THE SUPERMARKET, I chuckled over the labels. Heat-resistant, scorch-resistant, mildew-resistant, asbestos finish with foam rubber padding, guaranteed not to absorb odors, stains, dye, moisture, and so forth. No matter what the label said, they all wore through after much ironing. But I picked the one I wanted and took it home.

When I had unpinned the old top cover from the ironing-board, I realized that another layer of padding had to be taken off before the new cover was put on. I t off the second layer of cover, and the th They had all been guaranteed to fit a st ard-size board, but none did, so they w all pinned on. I had collected a sm handful of pins by the time I had pe off three layers. Then I began to pin the new cover!

TAKING OFF the old and putting on new always requires a bit of effort. Fo Christian, it is essential. No matter charred the fabric of our lives, there is ways fresh promise, fresh hope, a fresh ment of grace. It isn't guaranteed to fresh, but it is always available. All need is to desire honestly to cast off the and to ask for the new.

—RACHEL CONRAD WAHLBER

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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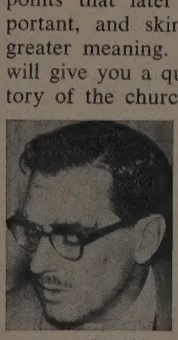
THIS WEEK . . .

● OUR COVER PICTURE shows a typical New England church with its seasonal mantle of snow, but to many of us the most important item on the cover is the date. Not only does this mark the first issue of a new year, but it marks the year when THE LUTHERAN will observe 100 years of publication of a journal under that title.

Our ancestry goes back even further, including *The Lutheran Intelligencer,* founded in 1826 as the first English-language Lutheran periodical; and the *Lutheran Observer,* begun in 1831. On July 6, 1860, however, came the first issue of THE LUTHERAN, then a semi-monthly. In 1861 it became a weekly and has appeared ever since. The present-day LUTHERAN began publication in 1919 when three papers were merged to become the official magazine of the United Lutheran Church in America.

● TO CONDENSE 1959's major happenings in the field of religion into a brief historical article is no small job. It may emphasize some points that later historians won't consider important, and skim over some others that have greater meaning. For a review of the year that will give you a quick refresher on the recent history of the churches, *see page 8.*



DR. HERMAN

● WHEN Dr. Stewart W. Herman takes a trip, it's likely to result in articles that fascinatingly describe what he has seen and heard. His story about the new Lutheran congregations in the coffee-and-banana republics of Central America (*page 16*) is no exception. As the Lutheran World Federation's Secretary for Latin America, he has played an important part in the rapid development of the church in that area.

"The Lutheran" was not published on Dec. 31. A "year-end" issue was dated Dec. 24

THE CHURCH IN THE NEWS

Patriarch to visit Pope

In his first Christmas message, Pope John XXIII had expressed the hope of reunion between the Roman Catholic and Eastern Orthodox churches, which had separated in 1054. Several efforts had been made last year to arrange discussions between theologians of the two bodies. Orthodox leaders had pointed out that their church was associated with world Christians in the World Council of Churches and that discussion should include all world-wide Christian bodies.

Speculation about closer relations between the Orthodox and Roman churches was renewed last month. Reports from Lebanon quoted Ecumenical Patriarch Athenagoras as saying that he would soon visit Rome as the guest of Pope John. The Patriarch is the spiritual leader of most of the world's 250 million Eastern Orthodox members.

Patriarch Athenagoras said he had been in correspondence with the Pope for many months. "I have always had most friendly relations with the Vatican," he reportedly added. The Turkish-born Patriarch became an American citizen in 1938 when he was Greek Orthodox Archbishop for North and South America. He was elected to Orthodoxy's highest office in 1948.

LWF group to discuss Pope's coun

Growth of Lutheranism in Cent and South America will be a major terest of the Lutheran World Fede tion's executive committee when it me at Porto Alegre, Brazil, March 20-2 It will be the committee's first meeting South America. Presiding will be D Franklin Clark Fry, LWF president.

Members of the federation's Comm tee on Latin America and representativ of Lutheran churches in that area a expected to attend the sessions. Large Lutheran body in South America is t 600,000-member Evangelical Church the Lutheran Confession in Brazil.

The executive committee will be ask to discuss the forthcoming Roman Cat olic ecumenical council, Dr. Vilm Vajta, director of LWF's theology d partment, stated. He noted that the fe eration will on Feb. 1 launch its new i terconfessional research program, whi will include a "scholarly examinatio of contemporary Roman Catholicism Heading the research will be Dr. K. Skydsgaard, professor of theology Denmark's Copenhagen University.

Cyprus elects Makarios

Leader in the fight for the indepen ence from Great Britain of the Medite ranean island of Cyprus had been Gree Orthodox Archbishop Makarios. Abo four-fifths of the island's half-millio people are Greek, the rest Turkish. In plication in terrorist activities led to th Archbishop's exile by the British in 195 The Archbishop, who had at first d manded union of the island with Greec last year modified his demands and su gested independent status for the islan as a republic.

Permitted to return to Cyprus to sig an agreement calling for self-governme with safeguards for the interests of th

PRESIDENT OF CYPRUS
Archbishop Makarios

rkish minority, Archbishop Makarios ame the leading figure in the Patriotic ont Party. In elections last month, he s chosen as first president by a two-to- majority over John Clerides, Chris- n Socialist candidate who also had the port of the island's Communists. The chbishop will serve a five-year term, rting on Feb. 19 when the British mally relinquish control.

ssouri plans new seminary

Exploration of sites for a new semi- y on the West Coast was authorized the board of directors of the Lutheran urch—Missouri Synod. The West ast seminary will be part of an ex- nded program of higher education to undertaken by the church. At present ssouri has seminaries at St. Louis and Springfield, Illinois.

Purchase of a 159-acre site near De- it for a new junior college was also voted by the board. A senior college was recently opened at Fort Wayne, Indiana. The synod operates eleven other colleges and preparatory schools for training pastors and parochial school teachers.

A goal of 1,350 new Missouri Synod mission congregations to be started between 1956 and 1965 was reaffirmed by the synod's board of missions. Approximately 400 mission stations had been opened in the past three years, the board was told. Of these, 75 were opened on the West Coast where the goal is 154. The Midwest region has seen 64 congregations started, with a goal of 271. In the Middle Atlantic States 28 of a projected 204 congregations have been organized during the three-year period.

France agrees to aid church schools

Roman Catholics had once controlled all education in France. The French Revolution and subsequent events destroyed the church's monopoly, led to establishment of public schools. Public funds were no longer used to support parochial schools. In 1886 Roman Catholic religious instruction in state schools was ended.

In recent years Roman Catholics had pleaded for government support of their schools. Parochial schools educate 15 per cent of France's elementary school pupils, 34 per cent of those in secondary schools and colleges, and 18 per cent of those in technical schools, church spokesmen said. They cannot support their teachers or maintain their buildings without aid, they said.

French President Charles de Gaulle, a staunch Roman Catholic, last year set up a commission to study the problem. The commission recommended varying amounts of aid for church schools, with some degree of government control over them. The de Gaulle cabinet and the

French Chamber of Deputies bitterly argued the plan this month. Minister of Education Andre Boulloche resigned, saying that too many concessions were made to Roman Catholic education. Socialist and Independent deputies prepared to fight the plan in parliament.

In mid-December the cabinet approved in principle granting of state aid to church-operated schools, but failed to define conditions under which it could be given.

TALC group stresses economy

Representatives of three churches (American, Evangelical and United Evangelical) which will form The American Lutheran Church sharpened their economy axes last month. Meeting at Columbus, the Joint Union Committee took steps to hold administrative costs for their new 2-million-member body at a level with the present combined operating costs of the three churches.

Adding new staff members might lead to a "proliferation of bureaucracy," committee members warned. The merging churches now have 234 employees with a combined salary budget of $1,216,035.

The new church will have strongly centralized authority in its governing body, the Church Council. Headquarters will be in Minneapolis. Uniting convention will be held there April 22-24, 1960, with the new church beginning to function on Jan. 1, 1961.

"Young Life" assailed

An evangelistic youth movement that seeks to organize high school youngsters was termed "fundamentally unsound and unhealthy" by a group of Connecticut ministers. Pastors of five churches in New Canaan warned parents that the movement known as "Young Life" was taking young people out of normal church relationships and was "in ef a separate teen-age church. . . . We lieve its outlook is too narrow and its emotional effect is eventually dam ing to the young people most attrac by its appeal."

Young people entering New Can High School were "quickly invited" join the movement and were given impression that it was sponsored by churches and the school. Local lea was a "popular and able teacher," pastors said. The teacher, Dean Bo man, responded that the group "had intention of drawing young people fr the churches." He said his interest the movement, which started in 19 had been aroused during student days Wheaton College in Illinois.

A report by the Rev. Alexand Harper of Trumbull Congregatio Church to the Fairfield County Assoc tion of Congregational Churches call the movement the "fastest growing a best financed of several fundamental Christian youth movements." Gifts fr wealthy laymen of "several fabulo ranches in the West and in Canada" pr vided the group with retreats and su mer camps of "glamor," he reporte Its aim is evangelistic, calling at mee ings for "decisions for Christ" and tes monials about prayer.

Refugee plight stressed

Failure to resettle or find means self-support for nearly one million ref gees from Palestine has caused a ne crisis, said Dr. John H. Davis, Unite Nations director of relief for that are Mostly in Jordan and Lebanon, effor at arranging permanent settlement f the refugees have "proved unacceptabl to the refugees and the host governmen alike," he said.

The plight of people who have bee

AIDED BY PROTESTANT RELIEF AGENCIES

anese youngsters made homeless by typhoon and flood line up for meal at emer-cy kitchen. Church relief programs distributed funds and supplies to victims.

neless for years "concerns the whole ernational community," Dr. August Lindt, UN high commissioner for refu-s, told a meeting of the Intergovern-ntal Committee on European Migra-n. He praised extra efforts some coun-s were making during the current rld Refugee Year, including a prom-1960 outlay by the United States $40 million.

American Protestants were asked by R. Norris Wilson, director of Church rld Service, to double their gifts of l clothing in 1960. He said two mil-blankets were needed to keep refu-from freezing this winter. Emer-cy relief also required large amounts naterial, he added, pointing out that ,000 homes lost all their possessions apanese typhoons and floods last fall. testant agencies rushed help to the ms. Co-operating in the program is heran World Relief.

And so forth

The Rev. William Fitzjohn, American-educated minister of the United Evangelical Brethren Church, will represent his native Sierra Leone as its first ambassador to the U.S. The West African nation recently secured its independence from France.

U.S. Post Office will issue a new 1¼-cent stamp for use after June 17 on mailings of religious and non-profit organizations. The stamp will picture the "Palace of the Governors" erected in 1610 at Santa Fe, New Mexico.

More women than men enrolled in Finland's Lutheran seminary this year, the Church of Finland Information Service reported. Entering class of 123 at the Helsinki University school included 62 women. Seminary enrollment has been steadily rising, and this year reached the highest total since the war.

THE YEAR IN THE CHURCHES

THE LAST YEAR of the frantic fifties or the fabulous fifties—whichever histo may choose to call them—produced some strange events. Many will remember briefly as the year when a college professor cheated on a quiz or as the year of t Cranberry Panic. Others will recall that in 1959 the Russians lobbed a rocket to t moon and American auto manufacturers finally realized that jumbo cars were factor in clogging highways.

These headlines faded rapidly. The unhappy professor admitted his perjury; a American audiences forget and forgive. Cranberries came back on the menu a few people remembered exactly what was wrong with them. (If you're curious, was contamination with aminotriazole, a weedkiller.) Nobody really saw the roc hit the moon; and small cars sprouted into so many breeds, domestic and forei that even the kids aren't able to identify all of them.

IN THE FIELD of religion, there were events bright with promise for the future. One was the continued progress of Lutheran merger and unity committees. They worked quietly and conscientiously, grinding out documents, ironing out details. In a year or two the current mergers will be completed. Meanwhile, the formerly isolationist Missouri Synod agreed to talk about co-operation with other Lutherans and shattered its own precedent by joining a division of the National Council of Churches.

Across the barrier between Roman Catholic and evangelical churches, there were some handclasps of understanding along with some bitter exchanges. Representative spokesmen for both parties expressed cautious hopes that there might soon be "conference, conversation and confrontation" to discuss differences. On the other hand, reports of continued suppression of Protestants in some lands where they form a small minority told of continued intolerance by the Roman Church. In the United States, possibility of a Roman Catholic presidential candidate injected a religious note into politics.

Man of the Year: Pope John

MUCH OF THE MAJOR church news the year eddied about the portly figu of unpredictable, 78-year-old Pope Jo XXIII. As he celebrated the first an versary of his reign, the Pontiff had ma it clear that despite his age he was "stop-gap" Pope.

He had named 31 new cardinals, brin ing membership in the Sacred College 79. He had ended the experimen worker-priest movement in France, which priests had donned overalls a labored in factories; ended Vatican rec nition of exiled governments of so lands now controlled by Communis housecleaned the Vatican offices. In c strange and little-publicized move Po John recognized as "Teacher of t Church"—an honor equal to that giv Augustine and Aquinas—the Capuch leader Lorenzo of Brindisi (1559-161 Lorenzo was famed chiefly for his bit opposition to heretics like Moslems a Lutherans and for his efforts to win G many back to the Pope.

EARLY IN HIS rule, Pope John had ap-
ealed to the "separated brethren" of the
astern Orthodox churches to rejoin
ome. In late January he dropped an
clesiastical bombshell when he infor-
ally remarked to 20 cardinals visiting
. Paul's-Outside-the-Walls of Rome that
planned an ecumenical council to dis-
ss union with the "separated com-
unities" of Christendom. The last pre-
ous council had been convened in 1869.
The Pope admitted that the idea came
him suddenly, like the "spontaneous
wer of an unexpected spring." Taken
surprise, the Vatican's usually-glib
blic relations experts could not stem
e tide of speculation. Early reports
plied that all Christians would be in-
ed, leading one U.S. fundamentalist to
nounce that he would not go even if
e Pope invited him personally.

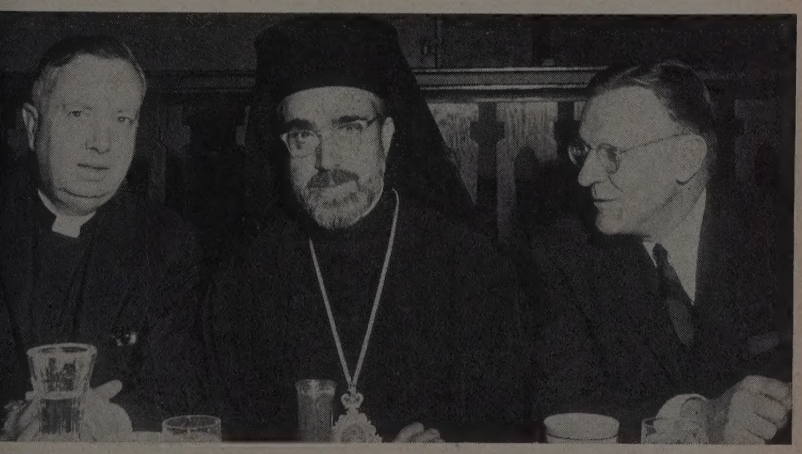
It wasn't long before Vatican ma-
inery got into high gear, brought the
oposed council under its usual velvety
ntrol. It became clear that to the Vati-
n "ecumenical" meant only the Ro-
man Catholic hierarchy. Preparations for the council would take three years or more. Discussion would be limited to matters suggested by church officials.

Wooing of the East

CONTINUING through the year were rumors of possible talks between Roman Catholic and Eastern Orthodox representatives, looking toward possible reunion of churches that split in 1054. The Pope's interest in the matter stemmed from 15 years he had spent as papal nuncio in Bulgaria, Greece and Turkey, strongholds of Eastern Orthodoxy.

Ecumenical Patriarch Athenagoras responded to overtures from Rome by stating firmly that the eastern churches would not meet with the Roman Church unless other Christians in the World Council of Churches were also represented. The Eastern Orthodox churches are members of the council.

Two Roman Catholic journalists active in ecumenical affairs came to the council's Central Committee meeting at



TERCHURCH CO-OPERATION was marked at New York dinner of Friends of World Council Churches in December. Dr. Franklin Clark Fry, Greek Orthodox Archbishop Iakovos and Dr. swell P. Barnes, head of the council's New York office, discussed Christianity's world mission

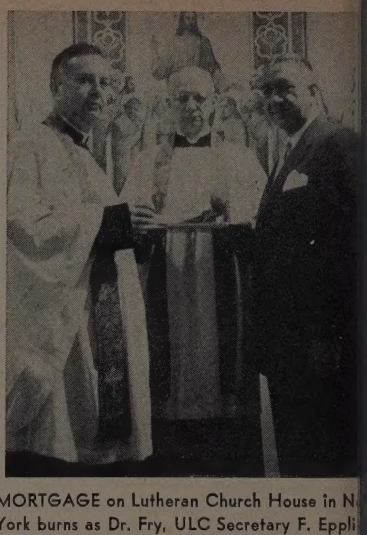
Rhodes in August, invited Eastern Orthodox delegates to discussions about church unity. Later sources close to the Vatican announced that ten Eastern Orthodox theologians would meet in Venice next year with an equal number of Roman Catholics to discuss reunion. These moves drew angry rejoinders from Protestant and Orthodox leaders. The Vatican then said the Venice meeting was completely unofficial, but summarily cancelled it. There were cracks in Orthodox ranks, too, with some prelates advocating union with Rome.

Syrian Orthodox Archbishop Bashir said most differences between Roman Catholicism and Orthodoxy were matters of "definition" that could easily be settled.

Roman Catholic for President?

THE ISSUE of Protestant-Roman Catholic relations became acute for Americans when Sen. John F. Kennedy (D.-Mass.), a Roman Catholic, became a front-runner among possible presidential candidates. In answer to pointed queries, Kennedy assured Protestants that nothing would take precedence over his oath to uphold the Constitution. Some Roman Catholics were shocked by this reply. It was "not only unrealistic but dangerous," said *Ave Maria* of Notre Dame University. A man's conscience before God takes precedence over any constitution, it held.

Polls showed less prejudice against a Roman Catholic candidate than in 1928, when Al Smith went down to defeat. Bishop G. Bromley Oxnam, Dr. Franklin Clark Fry and others were quoted as saying that religion should not bar any individual from consideration for public office. Especially in the South, however, church groups warned against votes for any candidate who might be subject to domination by a church hierarchy.



MORTGAGE on Lutheran Church House in N York burns as Dr. Fry, ULC Secretary F. Eppli Reinartz and Treasurer Edmund F. Wagner lo on. 1958 anniversary appeal funds paid it c

Birth control issue injected

BIRTH CONTROL blew over into the fie of politics through a succession of even In April a Protestant study group at O ford, England, had urged family planni as a method of meeting the "populati explosion" which was resulting in an a nual increase of 50 million people in t world. The group noted "no moral d tinction" between the Roman Catholi approved rhythm method of birth co trol and the use of contraceptives. July the Draper Committee, named President Eisenhower to study U.S. fo eign aid programs, recommended th birth control advice be made available countries requesting it. India and Jap are among lands urging population curb

In November, U.S. Roman Catholi bishops charged that the phrase "popul tion explosion" was a "terror techniqu and called artificial birth control "morall

nanly, psychologically and politically strous." They said they would op- e any use of public funds to promote h control at home or abroad. At the ne time they reaffirmed Roman Cath- endorsement of the rhythm method 'morally acceptable under the natural of God."

Vas the bishops' policy "binding on nan Catholic candidates for public ce"? demanded Episcopal Bishop es A. Pike of California. Sen. Ken- y promptly replied that he opposed ping underdeveloped countries with n control information, but that as sident he would be guided by what considered "the best interest of the ted States." He said his position had n taken before the bishops issued r statement. Other candidates also d their views.

t year's end the controversy took a p twist. St. Peter's Hospital, a Ro- Catholic institution in Albany, N. Y., ed from its staff an orthopedic sur- n because he had joined a Planned Parenthood Association committee. "Any doctor who practices at St. Peter's must conform to the code of ethics of Catholic hospitals," said Sister Mary Janet, the hospital's administrator.

Merger draws closer

PLANS FOR THE WEDDING of the Augustana, American Evangelical, Suomi and United Lutheran churches got to the stage where the happy quartet could set a date. Meetings of the Joint Commission on Lutheran Unity, representing the four bodies, were occupied mostly with constitutions, pension agreements, discussing the future of the 23 colleges and 13 seminaries involved in the merger, setting boundaries for the 30 synods. With each meeting the venture was more sharply outlined, the goal closer.

A name was chosen: The Lutheran Evangelical Church in America. A tentative time table was set, with the merger convention likely in June, 1962, and the new church beginning full operation January 1, 1963.

MALVIN H. LUNDEEN (center) was installed as president of the Augustana Lutheran Church r. P. O. Bersell, president emeritus (left), and Dr. Oscar Benson, honorary president

THE CHURCH's affairs will be conducted by a biennial convention which will elect the 30-man Executive Council, a Court of Adjudication, eight boards and seven commissions. With more than three million members, it will be America's largest Lutheran group and one of the ten largest U.S. church bodies.

A second Lutheran merger, involving the American, Evangelical and United Evangelical churches, moved into its final stages. With more than two million members, it will form The American Lutheran Church at a convention in Minneapolis April 22-24.

Missouri agrees to talks

WITH SEVEN of the eight member churches of the National Lutheran Council soon to merge into two, the future of the council was a matter of concern. The Lutheran Church—Missouri Synod, a two-million-member body, is not a council member. Its possible future relation to the council blew all the way from very cold to very warm during the year.

Early in the year Dr. John W. Behnken, 76, Missouri Synod president who was later re-elected for an unprecedented ninth three-year term, had rejected an invitation to discuss possible co-operation with the council. He termed the doctrinal positions of other Lutheran bodies "in a state of flux" because of impending mergers. Later Dr. Behnken withdrew the statement, agreed to talks if "doctrinal discussions are primary on the agenda." Committees met in November, set "the first part of July" as a time for the opening discussions.

In another unusual step, the Missouri Synod's Board of Home Missions in December applied for full membership in the Division of Home Missions of the National Council of Churches. Although Missouri had co-operated in some areas of the council's work, it had previo set "doctrinal agreement" as a prere site for full participation in interch activities.

Religion in the schools

Danger that God may not even mentioned in completely secular pu schools was etched by two cases du the year.

Jewish groups on Long Island, N York, had objected to use of the Lo Prayer in public schools. New Yo Board of Regents had approved for tional use at the start of the school d one-sentence prayer acknowledging pendence on Almighty God." Some ents and civil liberties groups prote even this. A lengthy court battle resu in approval of the prayer, but prov that children whose parents objecte it could be sent out of the room w it was used.

A Unitarian couple in Abington c lenged Pennsylvania's law requiring r ing of ten verses from the Old Testam and recitation of the Lord's Praye each classroom each morning. After consideration the state's Supreme C ruled mandatory Bible reading in schools unconstitutional, but allowed continue pending an appeal to the Supreme Court.

Day of rest

PENNSYLVANIA and New Jersey w centers of legal activities to enforce S day closing laws. The issue sputtere Ohio, North Carolina, Michigan, Minnesota as well.

Supermarkets and discount ho flourished on Sunday business in Pe sylvania, considering the $4 fine a lic to remain open. Protests from dep ment stores, church and civic groups the legislature to strengthen the law,

E SEGREGATION in South Africa is at-
d by poster displayed on grounds of Cape-
Anglican Cathedral. Archbishop Joost
ank led land's advocates of race justice.

the fine to $200 with a jail term for
aters. Kosher butchers then claimed
aw infringed on their right to free-
of religion, since they closed on
days. Others fought it on economic
nds. In December a state tribunal
ved an injunction, permitted state
ocal enforcement. A Supreme Court
oomed.

New Jersey law had required Sunday
ng, except for resort areas. When
was ruled unconstitutional and dis-
natory, a new statute permitted
ty referenda on Sunday sales. Thir-
counties adopted measures closing
usiness except those of necessity.

me North Carolina communities
d to halt Sunday movies. Theater
ators retaliated by charging that ra-
nd TV stations were also operating

illegally. Enforcement was spotty as courts dismissed most of the charges. In Ohio and Minnesota efforts were made to close supermarkets and other businesses on Sunday through voluntary co-operation. Clergymen reminded congregations that it takes two to keep a store open on Sunday—the seller and the buyer.

Mr. K comes to Washington

AN EVENT that seemed purely political became a big church news story when Russian Premier Nikita Khrushchev was invited by President Eisenhower to visit the U.S. Some Roman Catholic prelates and fundamentalist clergymen used bitter language in opposing the Communist leader's visit. Refugees from Baltic lands and Hungary were also vocal in their opposition. A few protest rallies were planned, but they failed to stir up opposition among an American public which scented a hope of release from cold-war tension.

Window in Iron Curtain

RUSSIAN ORTHODOX churchmen continued the get-acquainted process with the churches of the West.

Two Orthodox officials from Moscow spent six weeks in Geneva studying the World Council of Churches. They said they were "favorably impressed" and would go home recommending "closer relationships." They also attended sessions of the council's Central Committee on Rhodes in August. In December five World Council leaders, including Dr. O. Fred Nolde, United Lutheran pastor, paid a three-week visit to Russia. They conferred there with Russian Orthodox, Baptist and Lutheran leaders.

German struggle to survive

Lutherans in Germany's Communist East Zone were under increasing eco-

nomic and political pressure. Children who did not take part in atheistic Youth Dedication ceremonies were later barred from college and from most jobs. Communist-sponsored "name-giving ceremonies," weddings and funerals were urged as replacements for traditional church rites.

Pastors and church people stood firm against the Red attacks, with few exceptions. A government-sponsored "League of Evangelical Pastors" announced support for Communist programs, but a mass rally it planned at Erfurt in May flopped as fewer than 100 pastors attended.

Top figure in the church's struggle was still Bishop Otto Dibelius of Berlin, whose diocese lies mostly in the East Zone. The defiant bishop told 300,000 at the Munich *Kirchentag* rally that it was "preposterous for a state to regiment the individual's thoughts" as was being done in East Germany. In a pamphlet he challenged the state's authority, charging that immoral laws "have no binding powers for Christians." Red authorities threatened to bar the bishop from preaching in East Berlin. The threat was not carried out and the 78-year-old churchman continued his monthly appointment at East Berlin's St. Mary's Church.

World Refugee Year

PROCLAIMED as World Refugee Year, 1959 turned the spotlight again on the plight of millions of homeless people in Europe, North Africa, the Middle East and Asia. Church groups strengthened efforts to find permanent homes and means of earning a living for those still in camps.

Lutheran World Relief marked the sending of more than $100 million in relief supplies to the world's needy since the war. Churches of West Germany gratefully acknowledged past help, said they could handle the refugees rem ing in their land without further aid f the U.S. Most serious continuing p lems were in Palestine and Hong K where millions faced hopelessness despair.

Elsewhere

SPAIN'S tiny Protestant minority tinued to chafe under government res tions. Church leaders asked Presi Eisenhower to speak out for civil ri when he visited Dictator Franc Franco in December. . . . Churchme the South are "damned if they do damned if they don't" take sides in race segregation issue, Dr. John Pack told the Disciples of Christ con tion at Seattle. A *New York Times* vey found that southern church lea were "far ahead of their parishioners favoring racial equality. School inte tion proceeded slowly, but without lence in most cases. . . . Movie mo stirred threats of censorship. Pict that emphasize sex and violence n lessly were attacked by church gro The Augustana Lutheran Church u action against "offensive" films that dermine and destroy the manners, mo and living habits of people both in United States and abroad."

CELEBRATIONS in Geneva marked 400th anniversary of the publicatio John Calvin's *Institutes of the Chris Religion* and the 450th of the reform birth. . . . One hundred years of P estant mission work in Japan were served with many American and E pean churchmen participating. . . . 100th anniversary of Charles Darw *Origin of the Species* renewed the old bate about relation between scien theories and the biblical account Creation.

ASHINGTON

OBERT VAN DEUSEN

PRESIDENTIAL RACE

HE DECADE that is just beginning mises to be one of the most crucial in ld history. During the next ten years t strides will be taken in the conquest space, and solutions will have to be nd to such complex problems as con- of nuclear energy, disarmament, ex- ling population, the role of Red China vorld affairs.

he president who is chosen in No- ber may be in office for the next eight rs. He will have to deal with the blems which confront the U.S. in its as a world power. Decisions which nakes will affect the lives of all of us. eldom has a race for the presidency n as wide open as this year. Demo- ic leaders who, a year ago, felt that tides were running in their favor, lze that having a large number of rants to the White House can be a wback. The four Senators—Kennedy, nington, Johnson, Humphrey—none whom has achieved a sweeping mo- ntum, are becoming aware of Adlai venson as a possible rival in case of dlock. Even in the Republican party, ere Vice President Nixon has the in- track, events of the next few months ld make Nelson Rockefeller a formi- le contender.

ince all of the representatives and -third of the senators will be up for ction, the second session of the 86th ngress will be filled with political over- tones. Issues as well as personalities will be involved in the epidemic of "election fever."

Roman Catholic president?

THE QUESTION of a Roman Catholic in the White House is shifting from whether it *could* happen to whether it *will* happen. A growing number of prominent Protestants have said that they would vote for a Roman Catholic for president if he were the best qualified of the two nominees. But the practical prospects of John Kennedy being nominated are dwindling.

The senator from Massachusetts is still a front-runner in the polls. But the politicians have qualms over the extent to which his religious affiliation might affect the outcome. Apart from his religion, they are not sure he would stand the best chance of winning the election if nominated.

HIS CHURCH made matters more difficult for him by bringing birth control into the open in relation to public policy, thereby making it a subject of political discussion. Although Kennedy handled the issue well, the incident left a doubt in people's minds as to the effect a strong stand taken by the Roman Church would have on a Catholic in the White House.

A poll taken by *Newsweek* on the question "Do Catholics Really Want a Catholic President?" had interesting results. The average Roman Catholic voter, it revealed, would like to see a member of his church run and win, in order to wipe out the impression that this is impossible. But he fears that mistakes made by a Catholic president would be blamed on his religion. Many Roman Catholic politicians, fearful of the effects of a possible defeat, hope that Kennedy will not be nominated.

Lutherans in Central America

Missionary to Coffee Land

By Stewart W. Herman

Pastor Fred J. Wolff serves one of the most unusual parishes in the Lutheran world. It consists of four congregations located in the capital cities of four different countries! They are not big countries; the smallest of them—El Salvador—is as large as Massachusetts. The others are Costa Rica, Nicaragua and Honduras.

All of these coffee-and-banana republics have been in the news lately. Together with Panama and Guatemala, they have the reputation of being almost as explosive as the live volcanoes which smoulder smokily along the narrow isthmus connecting the North and South America continents. Some day Central America may become one country, but for the time being they remain six highly individualistic nations, each with a well-defined personality of its own.

Costa Rica is a stout champion of republican democracy and recently startled the well-armed world by trading its swords for ploughshares. Much of its military gear was sold back to the United States in return for tractors and other peaceable machinery.

To its north is Nicaragua run b "benevolent" dictator, the son of a so-benevolent dictator who was as sinated a few years ago. During my cent visit I asked politely whether th were as quiet as they seemed, and promptly informed that on the prev day many of the regime's political mies had been thrown into jail.

The streets of Tegucigalpa, ca of Honduras, are patrolled by the t porary Guardia Civil, and the din room walls of the Gran Hotel Lin carry scars of the July revolution w police and army fought an aerial b for national control. The police perc atop the hotel while the army occu a tall building a few blocks away. police lost the battle of the "skyscrap and the nearby jail was burnt down.

It is gratifying that the revolution El Salvador has been largely "econom and that the general population has p ited rather than suffered by it.

Drying raw coffee in El Salvador

lthough a customs union is coming effect which will bind the six Central erican republics more closely to- ıer, the best means of communication by air. Within three years the Pan erican highway is expected to provide oth driving from Mexico to Panama. lay there is not even a railroad linking six republics. Existing railroads were gned to relate the interior of the sea- ts, especially for freight.

HE KIND OF MINISTRY Pastor Wolff endering would be unthinkable with- the airplane. He makes the round he congregations once a month, stay- for a few days in each country before ping to the next.

From southernmost Panama to north- most Guatemala the flying time aver- s only one hour from each capital to next, not counting the time required each stop by immigration and customs s waiting for planes that are late.

Who are the Lutherans of these Central America countries? Most of them are Germans but not all. There is the Swedish businessman and consul who faithfully attends the services in San Salvador, the Latvian couple that drives in fifty miles to attend services in Managua, or the American Lutherans in San Josè who cannot understand German and wonder whether it would not be possible to have occasional English services. Pastor and Mrs. Wolff—in excellent English, passable German, or halting Spanish—draw no national distinctions.

ONE IS TEMPTED to say that the Wolffs are ploughing virgin territory for Lutherans and that the effort to plant the church here is totally new. The statement is nearly correct, but requires a historical preface. For a number of years before World War II there were a German pastor and congregation in Guatemala. He made occasional contact with other countries, and sometimes a German navy chaplain found his way to one or another

Pastor Wolff with confirmation class

of the Central American capital cities.

During the war, the Lutheran Church —Missouri Synod established English work in Panama. Later it began Spanish mission work in Guatemala, then in El Salvador. In Guatemala it endeavored to serve the German community, too, although this was made difficult by the strained political situation. German businesses had been confiscated, their owners interned in the United States and until recently both Guatemala and Honduras have remained in a state of war with Germany.

Meanwhile the Latin America Committee of the Lutheran World Federation had been encouraging and assisting the European Lutherans of many nationalities to gather themselves into congregations in Venezuela, Colombia, Ecuador —wherever the Lutheran church was not already organized.

Several brief visits were made to Central American countries by various pastors—German, Scandinavian and American—to hold services and discuss the desirability of organizing parishes. motivating idea was that no sizable gr of Lutherans should be left without possibility of having a pastor, if wished to have one.

First efforts to find a pastor for C tral America were frustrated by the caused shortage of pastors in Germ We turned to the United States and fo Pastor Wolff in Hoisington, Kansas. had had experience in serving a Russ German congregation and was ready leave his established American parish tackle the difficult job of gathering phaned" Lutherans into a new pa spread over four countries.

IT HAS NOT BEEN an easy task. M people who have lived without the chu for decades see little reason for chang old habits of indifference toward religi They have advantageous business and cial connections with Roman Catho who are sometimes inclined to reg Protestants as "heretics." Many Luth ans have married into Catholic fami and, for lack of a church of their o quietly let their children become Catho

In addition to religious complicatio there are political ones. Pro-Nazi a anti-Nazi resentments still smoulder some German communities, aggrava at times by new immigrants. Radica different attitudes characterize those w spent the war years in Europe and th who did not.

Pastor Wolff has his headquarters San José, Costa Rica. Last August congregation took a long step in mov from its borrowed premises in the Ep copal church to a parish house and p sonage of its own in a rented house. M than 80 people crowded the new cha on the day of dedication. Altar, pul and chairs had been ordered and p for by the members themselves.

n October when I visited them nearly people overflowed into the hall and day school room of the building. The t step is to adopt a constitution so that congregation—formally organized— face its future with confidence.

n Managua there was an evening serv- in the large living room of a boarding se where chairs were brought out of the bedrooms to accommodate over people. Afterwards, as in San Josè, e was a coffee hour.

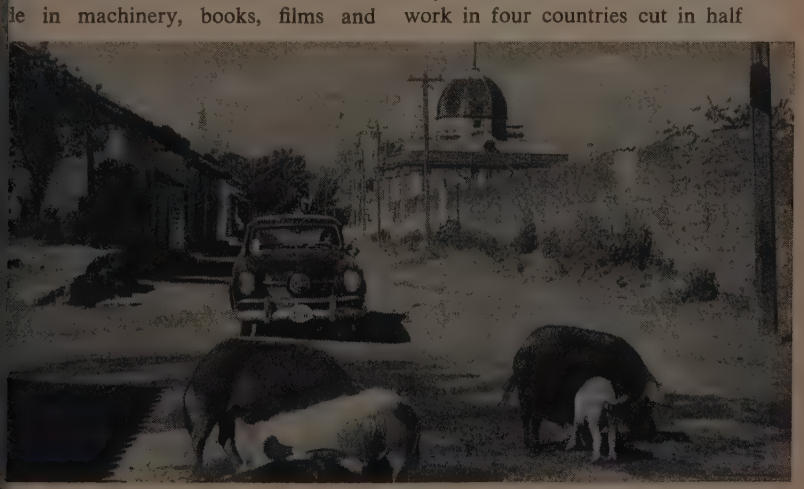
utherans in Latin America do not h away from service as though the se were on fire. Something of the it of the early church is to be found the informal social aspect of these tings.

he next night in Tegucigalpa, our llest congregation — only 28 — gath- d in the chapel of the Episcopal rch. With only 110,000 inhabitants not more than four or five buildings g above the three-story level, this cap- contains only a relatively small Lu- an community. Old German business ses located in narrow streets conduct e in machinery, books, films and drugs very much as was done a generation ago. But Honduras is waking up.

Much more progressive is El Salvador with its handsome airport and broad streets leading into the bustling city. Here again the service was held in the Episcopal chapel with about 40 people filling the room. Between the pastor's visits regular Sunday school classes are conducted by mothers who are deeply interested in the Christian education of their children.

All through Central America laymen are learning that much can be done even though a pastor cannot be with them all the time. Upon this fact depends the future of the church in these republics.

It was an encouraging sign of the great importance which they attach to co-operation that these young congregations collected most of the funds needed to permit their pastor to participate in the Third Latin American Conference at Buenos Aires last April. Soon, we hope, all of them will have parish houses of their own so that perhaps a second pastor may be called and the burden of the work in four countries cut in half



Street scene in Nicaraguan town of Masaya

Children Pay the Price

When marriages break down, the church picks up t pieces and tries to give a new future to the homel

By Elizabeth Anne Dean

The attorney's office was two flights up, small and stuffy. The door to the inner office marked private stood open. The day was hot and humid.

The couple sitting at the opposite side of the desk in the inner office facing the attorney was young. They were well dressed and looked as fresh and clean scrubbed as high school students.

"Each of you," said the attorney, "can take a carton to put your personal things in—clothing, accessories, toilet articles. That's what you are entitled to. As to the things belonging to your son, put them in a suitcase and have them ready. They'll go with him as soon as arrangements for his care have been completed."

There was a pause while the attorney reached for a paper. It contained everything the couple owned. He read: "One five-piece lined-oak bedroom set, one chrome table with four chairs, one Hollywood bed, one chest of drawers, one sectional davenport, two occasional chairs, one television set, two rugs, one vacuum cleaner, and kitchen utensils."

He stopped: "Have you agreed how to divide these things?"

There was some discussion but finally the wife who said she planned to rent an apartment, was given the furniture, and, after a heated exchange of words, the television set. The husband was to take the car with a promise to continue its time payments.

Then the attorney removed his glasses, rested his folded arms on his desk a leaned forward: "As you know," he sa "the court ruled that neither of you fit to rear your child. That's a seri charge. Both of you are guilty. B have broken the marriage vows. Neit of you has expressed regrets over p mistakes and neither has promised to better. It's your four-year-old son w must pay the price. That's the trag of this ugly divorce business."

"Well," interjected the wife, "I ne thought our marriage would end like th I was the one who insisted on being m ried by a minister and having a church wedding and all that."

The husband who had remained sil through it all suddenly said: "I ne knew that the Lutheran church ca for children except orphans. Is this son thing new?"

The attorney, an active Lutheran l man, shook his head. "No," he said.

As early as 1854 Pastor William Passavant, one of the early pioneers inner missions, established a child-c agency at Zelienople, Pennsylvania. T is still a multifunction agency with se ices to the aged and to children.

The social missions program of Lutheran church—once primarily insti tional work with orphans and the aged has moved into highly specialized fiel In Seattle, Washington, we have a ho for unwed mothers and an adopti agency. The Oesterlen Home in Spri field, Ohio, is a treatment center for em tionally disturbed children.

EXPERIMENT IN LOVE AT THE HEIGHT OF TRAGEDY

nother special area in which the rch serves is that of the mentally re- ed child. Typical of these institu- s are two in Pennsylvania—the Ken- ton Dispensary, a day school, and r Crest, a boarding school.

HE ATTORNEY turned in his chair and the 1959 Year Book of the United eran Church from the shelf. "I'll you a quick run-down on facts re- d by the Board of Social Missions," aid.

There is a total of thirty child-care agencies and institutions with a of 353. Some are operated by ds, some are administered by boards h include representatives of other eran bodies. An average of 5,000 ns are cared for each year at a cost ore than two million dollars."

How does Bobby or how do we fit into that picture?" asked the man. "What's the setup?"

The attorney talked slowly. "The congregation with which you were affiliated belongs to the Ministerium of Pennsylvania. This synod operates an agency—the Lutheran Children's Bureau with headquarters in Philadelphia. Because Bobby was baptized into the Lutheran faith they will provide a home for him."

"That's right," said the woman triumphantly, "my mother insisted that he should be baptized. One never knows what might happen."

The attorney looked up sharply, then decided to let this slip by. The church, he thought, would have a lot of educating and re-educating to do. But it cannot let the children suffer for the inadequacies of their parents. In many cases it has to assume full charge where parents failed. In others, it must help even

though the adults have done and are doing as much as they can.

In the case of the Ministerium of Pennsylvania's Children's Bureau, the church is caring for 500 children. Of these, 399 have been placed in foster and adoptive homes and 51 receive special care in their own homes.

The Bureau does what it can to keep families together even when there are emergency situations—in case of illness, financial stress or quarrel among the parents. It provides special services for mentally retarded, physically handicapped or emotionally disturbed children.

One social worker, the attorney explained, would come to talk to Bobby's parents to learn all about the child and his background. Perhaps the Bureau, following the interview, would decide that it would be best for Bobby to go to the Germantown Home Reception Center where the staff would have a chance to study the boy's needs, his case history, personality traits, emotional make-up.

Then the Bureau would take a look at available foster homes. It would compare the qualifications of the potential foster parents, their attitudes, habits, environment, with the boy's needs.

The attorney shifted in his chair and looked at the young man. "As the natural father of the child you must continue to pay for his support. But the foster parents will give him what money can't buy—love and understanding and a Christian way of life."

"What happens if Bobby isn't happy in a home?" asked the wife.

"You can be sure that no child is a mere statistic tucked away in an office file," the attorney said. "Each child is treated and handled according to his needs. All the skills and techniques which the Bureau has acquired over the years are used in order to do that wh is best for a child."

The Bureau has a long record in successful handling of difficult cases

There was a little boy who was ferred to the agency by the Domestic lations Court. The boy was strongly tached to each of his estranged pare It was felt that he should be placed i church institution. There his needs wo be better served than in a home w foster parents.

There was an adolescent girl who her mother by death. The girl beca delinquent and the despondent fat tried to find comfort in alcohol. grandmother, unable to cope with problems of adolescence and with erring son, appealed to the church advice. The girl was placed in a fos home with another adolescent girl. father moved to another city where was given employment and rehabilitat Later the girl was returned to her fat and grandmother and the integrity of family was re-established.

A striking example of the patience a understanding of foster parents beca known through the case-history of a li boy who had been born into an unhap family and shifted from one relative another. Finally he became a ward the church, and said he wanted to on a farm.

After a long search by the staff, boy was taken to live on a farm. he seemed to resent all the foster pare did for him. They gave him a bro of chickens, a dog, a pet rabbit. He w not happy. He ran away repeatedly.

When his birthday arrived he was giv a two-wheeler bicycle. That was wh he looked up into the face of his fos father and asked, "Do you really lo me that much?"

'IVE MAKE A FAMILY

New Year—New Look

CHRISTMAS JOYS are past and New ar's resolutions are firmly in hand.

'And believe me, it's time this family kes a few resolutions about our faith," n burst out one evening as the Meltons ded the kitchen for snacks.

'Gosh, Pop, don't explode!" Pete said, tending to shrink from this tiger-like le. "All I said was—I've made another w Year's resolution. Are those fight- words?"

Dan laughed. "Guess I did snarl. But at you. I'm mad at myself. Aren't ı, Connie?" He turned to me as I red instant coffee.

'Yes, I am." I knew that Dan and I re thinking of the same thing. We l been brought up sharply by some- ng that happened in another church, another town. It could just as well ve happened in our church. I wonder w *our congregation,* how *we Meltons* uld have acted?

SUE WAS pouring sugar over her cereal d didn't look too startled by Dan's out- rst. But Pete and Karen were looking Dan and me with surprise. Dan's ually so calm.

"Give, Mom," Karen ordered. "What's story?""

Dan looked at me and signaled me to ahead. "I wish you children had been th us at church for Couples' Club. The ndersons had guests with them from oly Trinity Church in Galesville. Re- ember we visited that church once?"

"They had coffee and cookies after rvice," Sue said.

"That's the church. Anyway, these friends of the Andersons told of the experience their congregation had during the Christmas holidays. The United Lutheran Church has invited some pastors and laymen from India to stay for several months. They're each living in different congregations — staying two weeks or more—observing and working in stewardship and evangelism programs . . ."

"The idea is that they'll get ideas they might be able to use in the church in India and we'll get ideas from them." Dan said this for Pete's benefit, because he saw Pete's lips forming, "Why?"

I CONTINUED. "Holy Trinity was host to one Indian for two weeks, just at Christmas season. The Andersons' friends said that the presence of a guest from India made them think *too much* about the way we observe Christmas."

"You mean the congregation didn't like having an Indian there?" Pete asked. "He'd have a good time at our church."

"No—you've missed the point, Pete," Dan said. "They enjoyed having him. Everyone wanted to meet him. He took part in all the Christmas activities.

"The point is that he made the congregation think seriously about Christmas trees, Sunday school programs, gifts for children, decoration of the church, outdoor lights, promotional material. He made them wonder how much of this is an observance of Christ's birth and a true celebration of faith . . ."

"I get you." Pete held up his hand to stop his father. "Is it one big ten-day

ball or a really truly religious season? Is that what they asked themselves?"

"Doesn't it have to be both?" Karen asked thoughtfully. "We celebrate the coming of Jesus, but we are so happy over it that it bubbles out in fun."

"I expect you're right, Karen," Dan said. "It has to be both. And if we remember it *is both*, then we're not going to fail God. It's when we forget the religious part of Christmas and think only of the big party that we fail him.

"One of the questions the Indian pastor asked was, 'Why does your choir go caroling, when you can see through the windows that people are watching television? They will not hear the carolers outside.' He inferred that members of the congregation preferred the Christmas programs of TV to the great Christmas gift from God."

"Tell the children what he said about decorations," I reminded Dan.

"Oh, yes. He said that he thought there was more fuss made about the placing of the star on the Sunday school tree than about the Star of Bethlehem."

"BUT YOU HAVE to celebrate and decorate," Pete pointed out.

"Yes . . . but they—the Indians—are newer to Christianity than we are," I said. "And when things are new, they are dearer and purer. We've let our Christianity become dulled. We take it for granted that people know we are truly religious under all this holiday glitter."

"Well—we certainly do let Christmas go commercial," Karen said vehemently. "I'll bet their Indian visitor got a laugh out of the store windows and newspaper ads and TV programs!"

"We've moved away from the subject," Dan reminded us. "Holy Trinity congregation is just like ours. How would we act if an Indian visitor s Christmas with us? We'd be plea We'd entertain him. We'd show him we celebrate Christmas.

"And all the time—because a stra was present—nagging questions w pop into our minds. Is this spotl necessary? Would God care if we 100 lights instead of 150 lights for tree? Will our faith be any stronger cause we stuffed 200 bags of candy the children?"

I ADDED my thoughts. "People fr other countries always make you q tion your own attitudes. It's like the p son who never thinks about segregat until he goes to Europe and some asks him why he's in favor of segre tion. Suddenly he has to *think*. Th the way the Indian's casual observati touched off a thought campaign at H Trinity."

Dan finished his coffee and cheese a pushed the dishes aside. "That's wha meant when I said we Meltons ought make some resolutions about our fait

"Said!" Pete yelped. "You roared order! But fear not, as the angels vised, we heard your message."

"Message being — it's high time look under all the trapping of the holi season and see if we find Christ. Righ Karen asked.

"It would be fun to have a visi from India at our church," Pete said, he started on an orange. "Maybe could put in a bid for one. But I s pose they're all booked solid."

"We don't need a visitor to set us questioning our motives," Karen sa "We've that big question mark . . . Daniel Melton." She popped a suga date into Dan's mouth to stop his swer. "No more preaching, Dad. W take your sermon to heart."

ABOUT NAMES

NEW YEAR'S DAY is many things to ny people. For too many it's the pain- "morning after." Some find it a good e for visiting friends and relatives. r many others it's just a day off.

The church makes it a special day on calendar, although this one—like so ny of the other holy days—is gen- lly ignored. The first day of January ot, at least for the church, the begin- of the new year (the church year be- on Advent Sunday). Jan. 1 is the stival of the Circumcision and the me of Jesus. Lest anyone wonder at s let him read the Gospel for the day, ke 2:21 (the shortest in the *Service ok*, by the way):

nd when eight days were accomplished r the circumcision of the child, his ame was called Jesus, which was so amed of the angel before he was con- ived in the womb."

THE CHURCH was reluctant for hun- ds of years to designate Jan. 1 as a y day. So wild and wicked were the ebrations of the day among the pagan mans that it was not until the ninth ntury that the day came to be the ob- vance of Christ's circumcision. Our rd's parents, conforming to the re- irements of Jewish law, brought him the temple and so he was initiated into faith of Moses. At the time of the formation, the Reformers added to the y the recognition of the Name of Jesus. Perhaps it is because this day (unless is a Sunday) finds almost all of our urches locked that little attention is ven to this precious and holy name. l too readily we forget that great significance that the church has given to the name of God's son. Yet we need ever to remember the words of St. Paul: "Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:9-11.

WE USE this name casually. A name is more than a title, a "handle" by which we identify someone. A name is an expression of who and what a person is.

The name of Jesus is utterly blessed. Yet how carelessly we use it. Roman Catholics are taught to bow their heads whenever they hear this name. We may not wish to follow the practice, although it would not hurt us, but there is good reason for us to remember at all times that this is the only name by which we are saved.

How it hurts to hear that blessed name spewed out as vile expletive or in thoughtless amazement. I find that those who refer to "the Saviour," "Our Blessed Lord," or even "Christ" are the ones who are carefully aware of the wondrous joy and grace that comes when in well-chosen moments they speak the name "Jesus."

If we do nothing else in the way of New Year's resolutions, we can do so very much by honoring the name of names.

THERE IS another name which we are hearing these days. As negotiations in the merger of our churches continue, a

name is proposed for our new church. After long consideration it has been decided that the four merging churches are to bear the name the LUTHERAN EVANGELICAL CHURCH IN AMERICA. No matter how I look at it, I have the feeling that someone was playing scrabble!

It isn't easy to find a name for a merger. When Jones, Smith, Schultz, and Hanson decide to incorporate, it wouldn't be fair to select one of the names and drop the other three. So a new name has to be found. Our brothers in the other merger program have chosen the name *The American Lutheran Church.* But in the 57-variety-pickle-barrel of American Lutheranism, what's left?

I'VE BEEN involved, to a degree, with this matter and so far all of the restless hours have gotten me no further than two words—LUTHERAN CHURCH. You need the second, and for all practical purposes you have to have the first.

Many years ago the late Nathan Soderblom, late archbishop of the Church of Sweden (and you couldn't find a more convinced Lutheran), suggested that the only right name for the Lutheran Church was "The Evangelical Catholic Church." I like that. Its twofold emphasis is sound. In the best sense, we are a church which is both evangelical (of the gospel) and catholic (universal). Unfortunately, there are very few people in America who will buy that name. We might be mistaken for papists!

No, we must be practical. But how do you modify *Lutheran Church?* There are a lot of people who say the word "evangelical" is unnecessary. I think that's true. If a man is Lutheran, he is evangelical.

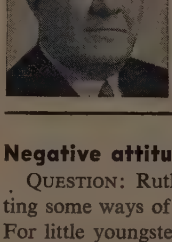
Moreover, there are so many churches using the word in their title that were we to use it we would sound just like another sect. In Europe there is good ca for the use of the word "evangelic Not so here.

But where does that leave us? word "united" is inaccurate. When best we can do in these days is to cut pie of American Lutheranism into th large pieces, should one of the gro dare to call itself "united"?

We might do well to use the name the title page of the *Service Book a Hymnal—The Lutheran Church in Am ica.* It may be presumptuous. I'd rat like to think it's portentous. But u a better name comes down the highw I'll plug for this one.

What about you? You are also goi to have to live under this new nam How do you like it?

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Negative attitudes

QUESTION: Ruth and Howard are ge ting some ways of feeling that worry m For little youngsters these things are su prising. They refer to the church a the pastor in uncomplimentary terms. appears that they are wide awake to a the faults and weaknesses, and are b coming disinterested.

Their eagerness for Sunday school ha slipped, and we are beginning to hav difficulty in having them go. I must sa that Roy and I feel somewhat as th youngsters do, but then we have soun reasons, which they could not unde

"Because I was nervous and irritable, my doctor started me on Postum!"

"You know how it is when you're nervous—the slightest thing made me drop whatever I was holding. That made me even more nervous and irritable.

"The family finally got me to the doctor. He said maybe I'd been drinking too much coffee because the caffein in coffee upsets some people sometimes. He suggested I try Postum; it's 100% caffein-free, can't make you nervous—or keep you awake at night.

"I followed his advice and, you know, he was right. But one thing he forgot to tell me, just how good Postum is! Why don't you try Postum, too?"

Postum is 100% coffee-free

A product of General Foods

stand. The children need the training in religion which only the church can provide.

REPLY: Your letter seems to indicate only a part of the situation. It appears that you have overlooked or deliberately omitted some items. Your own attitudes undoubtedly have a strong bearing on the problem. Have you in the presence of the children expressed your own feelings about the church? Have you criticized the pastor within their hearing? Have you ever spoken well of things the pastor does, praised the teachers, or expressed your own interest in the aims and operations of the congregation? How much time or effort are you putting into the church's work?

Have your children been such keen observers of the shortcomings of church and minister that they have come to negative conclusions? Or have they "caught" the fault-finding attitudes and ways from you? As a rule youngsters accept and enjoy the church and Sunday school program, even though not perfect, if the home attitude is constructive. On the basis of your few remarks it seems that you should examine yourselves before pointing a finger toward anyone else.

If our children and young people are to be interested in the church, Sunday school, or other church activities, we, the parents, will have to cultivate friendly, co-operative feelings toward the church, and do all we can to render the program of the church effective. We will have to let our co-operative feelings be known to our children and to others.

If criticism is voiced, as sometimes it must be, let it be when parents are alone—not in the presence of youngsters. Parental attendance and he fulness, as well as encouraging wor will do much to give children fav able sentiments. What their pare regard as important and worthy th are likely to rate in the same way

Stepmother

QUESTION: I am seventeen years o and take things seriously. Two and half years ago my mother died. M father mourned deeply for a long tim and the worry aged him decidedly.

Then he met a certain lady and b came interested in her. His appearan improved amazingly. When he start dating her, rumors spread, but I defend him because I believed he was rig About a month ago Dad told me he e pects to marry her some time within t year. This pleased me because I kno he is happy and I realize I am getti a "second mother."

Here is my problem. People are as ing me whether I will call her by h first name or "mother." I don't kno what to say. Does the word mother b long only to the one who has borne yo or may it be applied to another wh takes the place of the real mother wh died?

REPLY: This is not a big proble but to the person immediately co cerned it takes on large proportion Any solution you and your prospecti stepmother find agreeable is all righ In most cases of which I know the ne "mother" is addressed by the fir name if the children are grown-up o are well along toward adulthood. they are small they will probably fe like addressing the woman as "mother

Why not just ask this woman whic she prefers, and then go along wi what she likes?

KEY CHRISTIAN CONCEPT

he Concept of Grace. By Philip S. Watson. hlenberg. 116 pages. $2.

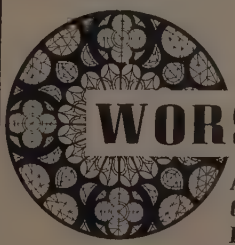
The content of this book is best described its subtitle, "Essays on the Way of Divine ve in Human Life." The grace of God is ognized as the key doctrine of theology, ich opens the door to everything else of l importance. The analysis of the con- t itself is neither systematic nor exhaus- . As the author says, "what is offered e is rather a selection of essays bearing the same theme."

The opening essay deals with the use of term "grace" by St. Paul, who first mulated its distinctive Christian meaning the unmerited, universal, and free activity divine love. The next three also grow of the New Testament, setting forth bap- m as a means of grace, justification as a rk of grace, and the Holy Spirit of grace. e fifth, somewhat less directly connected h the basic theme, discusses the nature l validity of dogma as declaration of the ristian faith. The sixth chapter, longest the book, presents a discriminating and ful summary of the theological develop- nt of the doctrine of grace.

All the principal issues pass in review: ce as infused power, grace contrasted h nature, grace combined with merit, ce mediated sacramentally, and grace as ted to free will and predestination. Lu- r's rediscovery of salvation by pure grace nds out in bold relief against the medieval ceptions. The concluding essay ap- aches the subject from the point of view human experience and shows how the vity of divine love is to be perceived creation, in Christ, and in the church.

Professor Watson has captured the full ce of the glorious paradox lying in the rt of the Christian message, God's love sinners, "a thing unheard of in any other gion." And his gift of expressing pro- nd thought in clear and winsome style is dent. Only one adverse criticism comes to mind, namely, that a theme of such central importance is not presented in its full scope. A comprehensive treatment would have to include, for example, the Old Testament background, "the grace of the covenant," as well as a chapter on the Lord's Supper as a means of grace. The limitations, however, are self-imposed, and the amount of rich and stimulating scholarship compressed within this small book is truly amazing.

The author is a British Methodist scholar who has recently come from Cambridge to teach at Garrett Biblical Institute. He has



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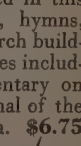

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an established status in Luther research and ecumenical studies and is widely known as the author of *Let God Be God* and translator of Nygren's *Agape and Eros.*

Springfield, O. T. A. KANTONEN

The Protestant Tradition. By J. S. Whale. Cambridge University Press. 360 pages. $1.95.

This excellent study of the Reformation versus Rome in the 16th century and today, first published in 1955, is now in a paperback. The thorough-going analysis of Luther's thought is especially good.

NEW BOOKS THIS WEEK

JAN. 4

THE BIBLE SPEAKS

By Robert Davidson. Crowell. 258 pages. $3.95.

An American imprint of a British book by a lecturer at the University of Aberdeen. The author takes for granted that people today live in a world of thought quite alien to Bible times, and tries to make the main themes of the Bible—creation, covenant, redemption, and others—credible and convincing to modern men. The book sets forth a biblical theology in simple langua Any thoughtful Christian who is concer about what the Bible "really means" v find this book helpful.

CROWDS AROUND CALVARY

By William F. Beck and Paul G. Hans Concordia. 120 pages. $1.50.

Two sermon series, one on the se words from the cross, the other character ing the crowd at the crucifixion ("violer "careless," "hate - filled," "thrill - seekin "lonely," "frightened," "excited"). Abo average parish preaching.

THE SIGN OF JONAH

By Guenter Rutenborn. Thomas Nelso 91 pages. $2.50.

This play written by a German pas soon after the war has made a sensati wherever it has been played. In updat form (it talks now about intercontinen missiles, etc.) as translated by George Whi it will probably be acted by many chur groups. It probes the question of hum guilt and divine grace.

JAN. 5

SEVEN TIMES HE SPOKE

By Olfert Ricard. Augsburg. 82 pag $1.75.

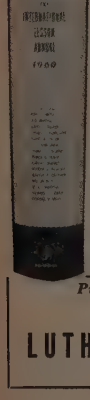
Sermons on the seven words, translat from Danish. Pastor Ricard is called "t most influential preacher in Denmark duri the first thirty years of this century" (died in 1929). Luminous interpretation the crucifixion.

JAN. 6

THANKS BE TO GOD

By Robert N. Rodenmayer. Harper. pages. $2.50.

Harper's annual Lenten book by an Ep copal clergyman. A quiet study of t deepest level of our personal relation wi God. It's based on words from the Gener Prayer beginning "We, thine unworthy se vants, do give thee most humble and hear thanks . . ." Excellent for daily reading literate persons during Lent.



THE INTERNATIONAL LESSON ANNUAL 1960

edited by Charles M. Laymon
lesson analysis by Roy L. Smith

This new edition of a standard reference will help teachers and students of adult classes bring new interest and added meaning to every International Sunday School Lesson in 1960. A new feature added this year—SUBJECT INDEX. Still, $2.95

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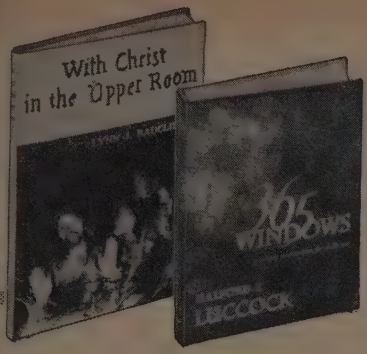

2 new books you'll want

365 WINDOWS

By Halford E. Luccock. These 365 meditations enable the reader to look out upon the world through a different window—with a fresh thought—each day. Dr. Luccock combines vivid illustrative material with his own sharp observations and insights to produce devotions that are alive with human interest and vibrant with wisdom. Each devotion includes a prayer and a scripture reference providing brief but substantial guidance for all who pause for daily meditation.

$2

WITH CHRIST IN THE UPPER ROOM

By Lynn J. Radcliffe. Many times the events of the Upper Room have been recounted, but seldom with the vividness of Dr. Radcliffe's presentation. He translates the events into personal meanings with such insight that you cannot help but feel, practically live, the stirring message of the Upper Room. This inspiring narrative was written for everyone who would know the Christ more intimately. Especially appropriate for Lenten-Easter reading.

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overseas

Protestants look for a church

GERMANY: Hamburg. Dec. 10.—An attempt to establish some co-operation between Roman Catholic and the Protestant student congregations at the technical university in Aachen (Rhineland) got a serious setback. Both congregations were looking for a building for church services when they discovered the ruins of St. Theresa's Church, bombed during the war but to be rebuilt. Since the land around the ruins belongs to the university campus and therefore the state is the owner, Protestant and Catholic students tried to get permission for a church which both might use.

Reconstruction was started more than a year ago, but then was suddenly stopped. The Roman Catholic bishop of Aachen, Monsignor Pohlschneider, insisted that the church should serve only Catholic students. For quite a while students and the state government tried to reach a compromise, but according to the Roman church law a church once dedicated for Roman services cannot be used by Protestants. Now the government has promised the Protestant congregation another room for worship.

Next year a mosque will be erected in Aachen for foreign students. It will have room for about 150 people and also serve the Moslem students of the neighboring universities of Bonn and Cologne who are coming in increasing numbers to western Germany.

Pastoral care by telephone is new in western Germany. In the last year various teams started this work in some cities. When 40 staff members met last month for the first time to exchange the experiences they were surprised about the results. In Dusseldorf 2,000 people called for assistance in various problems during a nine-month period, half of them Roman Catholics; and in Hamburg the calls numbered more than 6,000 in the same time.

Other cities offering help by phone are Kassel, Berlin, and Frankfurt, and still mor are planning it. The teams doing their wor voluntarily day and night have pastors, doc tors, lawyers, welfare workers, and other on their staff. Many of the anonymous call lead to personal contacts with the counselor

After two short visits in western Ger many several years ago Billy Graham plan another trip for September and Octobe 1960. He intends to have meetings in Essen Hamburg, and Berlin. Each is to last on week.

Some of Dr. Graham's books are trans lated into German; his *Peace with God* as a pocket book is a best seller. The German Evangelical Alliance, a union of free churches, is mainly responsible for prepara tion of Billy Graham's next tour.

Main topic of the next synod meeting of the Evangelical Church in Germany, to be held in Berlin in February, will be "Sunday and Leisure Time." A merchant, a woman medical doctor, and Bishop Hermann Dietz felbinger (Munich) will be speakers. Prob lems to be discussed will include the five day work week (achieved by about half of the West German workers) and the con tinuous factory work as for instance in steel mills, power stations, etc., which doesn't allow Sunday observance.

"Bread for the World" is the theme of collections in all Protestant churches in Ger many held recently. Until now the English "Miss a meal movement" had quite a few followers in Germany. Now the Hilfswerk under special guidance of Dr. Christian Berg, asked for broadening the interest. The council of the EKD and leaders of the free churches appealed to all congregations, re calling the time when Germans got help from many countries, especially from Chris tians in the United States.

Recent death: Pastor D. Rudolf Hardt died suddenly of coronal attack, 59 years old. Since 1946 he was director of the Bodelschwingh Inner Mission work in Bethel. Bethel is the largest center of the Inner Mission in Germany.

—REINHARD GROSCURTH

)rval Hartman Called to Head BAM's New Urban Division

ESTABLISHMENT OF A DIVISION of the ur-n church and election of Pennsylvanian rval Hartman to direct its work underscore e determination of the Board of American issions to intensify its study of mission portunities in inner city areas.

Announcement of both decisions came st month. Until now, the department of e urban church was part of the board's vision of survey and research, with the ev. Carroll L. Charles assigned to the partment as research expert.

Under the new arrangement, Pastor Hart-an becomes secretary of the division of the ban church and Pastor Charles secretary urban church planning responsible to the vision head.

According to the board's executive secre-ry, Dr. Donald L. Houser, the new divi-on will make it possible to widen the ope of current strategy studies in major merican cities. Studies are conducted in effort to determine which areas should e earmarked for mission development.

Three city congregations were organized nder BAM auspices last year, two in New ork City (one Puerto Rican group in Man-attan and a mixed racial group in East anarsie) and one established in connection ith Chicago Medical Center serving doc-rs, interns, nurses and patients. A fourth ner city congregation will be organized is year at Lake Meadows, Chicago.

THE MAN who will head the new division ffective next April has had ample experi-nce both in mission development and ur-an church work. Orval C. Hartman was orn in Reading, Pa., in 1921, graduated rom Muhlenberg College and Philadelphia eminary from which he also earned an .T.M. degree in 1949.

He served his first congregation in Phila-elphia—Redeemer Church, developed and rganized suburban St. John's Church in

ORVAL C. HARTMAN
Inner city is his mission field

Hatboro (Philadelphia), was chairman of Haverford Center, a social mission project operating in a Negro neighborhood, and a member of the board of the Lutheran Social Mission Society of Philadelphia.

In 1955 he was called as director of home missions of the Ministerium of Penn-sylvania with special responsibility for urban church work. Among the initiatives taken during the past few years are two church-related community centers in Philadelphia and the use of trained social workers of the Social Mission Society in urban congrega-tions. Work among Puerto Ricans has be-gun in Reading and Allentown, and a circuit preacher is being called to serve German-language groups in Lutheran congregations.

Breaking ground for Faith, Warner Robbins: Herbert Miller, Synod President R. D. Wood, Pastor Robert W. Carswell, Eugene Beeching

GEORGIA-ALABAMA

10 Mission Congregations Now Building First Units

By PAUL J. RENZ

ATLANTA—The accelerated church extension program in the Georgia-Alabama Synod is becoming visible. Ten mission congregations will be housed in first unit buildings, now under construction, before Easter. All are joyfully anticipating moving from house chapels, public schools, and various other temporary quarters.

Financing and building plans for all were developed through co-operation of Dr. Elwood Bowman and Fred Bowman, of the Board of American Missions, and Compton Usina, executive secretary of home missions in the synod.

These young congregations have experienced spiritual growth through sacrificial giving, according to Mr. Usina. Pledges to building funds have ranged from $160 to $250 per family for the first year.

One congregation, Advent of Doravill Ga., was organized just last Sept. 27. will be in its own chapel this year.

Other mission building projects: Ho Cross, Athens, Ga.; St. Matthew's, Atlant Faith, Birmingham, Ala.; St. Matthew's, C lumbus, Ga.; St. Paul's, Decatur, Ga.; S Stephen's, Decatur; St. Timothy's, Fore Park, Ga.; Faith, Savannah, Ga.; Goo Shepherd (second unit), Savannah, an Faith, Warner Robins, Ga.

A new mission field has been occupie in the Spring Hill section of Mobile, Ala with the Rev. William A. Eubanks as d veloper. Statesboro, Ga., is ready and wai ing the assignment of a developer.

Social Responsibility Studied

TWO CONFERENCES on Christian Soci Responsibility were held early in Decembe at Redeemer Church, Atlanta. Congreg tional leaders attended the first, and th second was held for students in college universities and professional schools.

Dr. William Lazareth, of Philadelphi Seminary, was speaker. Relationships o law, gospel and social order were discusse

Ceremony at Faith Church, Savannah: S. Watson, Missions Secretary Compton Usin Pastor M. C. D. McDaniel, Pastor Paul R. Haff

nod President Kinard, Dr. Hewitt, Pastor Moose in ceremony at Reformation Church, Columbia

)UTH CAROLINA

Cornerstone Laid for Reformation Edifice in Columbia

By WYNNE C. BOLIEK

COLUMBIA—A special service for laying e cornerstone of the new building of Ref- mation Church, Columbia, was held Nov. The congregation recently completed a ecial financial appeal for the program. r. A. Kenneth Hewitt is the pastor.

A NEW ALTAR CROSS was blessed in Trin- Church, Greenville. The service was nducted by the pastor, Dr. Wynne C.)liek, as part of the 5th anniversary.

A SPECIAL SERVICE to dedicate the new rsonage for Trinity Church, Georgetown, e Rev. Henry N. Brandt, pastor, was held ov. 15. Dr. Karl W. Kinard, president synod, preached.

Clothing Collected for LWR

THANKSGIVING WEEK was observed roughout the synod with a special call for)od used clothing for Lutheran World Re- f. Interest in this cause produced a good sponse.

BLESSING of the new parsonage of Good Shepherd Church, Columbia, was held Oct. 18. Dr. Alton C. Clark is pastor. President Kinard spoke.

TEXAS-LOUISIANA

Synod Calls Pastor Yonts For Missions-Stewardship

By JAMES F. VORKOPER

AUSTIN—The Rev. Martin Luther Yonts took office Jan. 1 as the Texas-Louisiana Synod's first full-time executive secretary of Home Missions and Stewardship.

Pastor of Good Shepherd Church, Dallas, since 1956, he had been chairman of the synod's stewardship committee.

Pastor Yonts' responsibility will be to co-operate with the Board of American Missions in discovery of mission fields,

TEXAS-LOUISIANA . . .

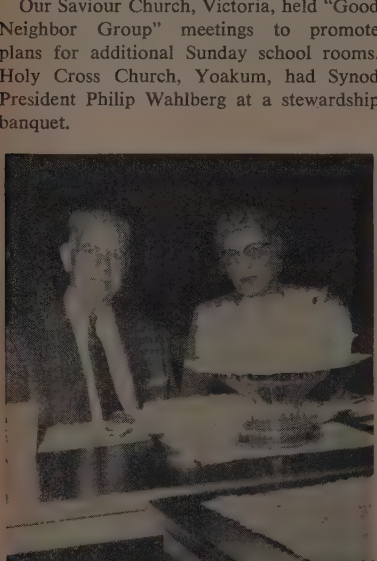
supervision of surveys, selection of parsonages and church sites, and counselling with mission pastors and congregations.

In the stewardship field he will direct the synod's educational program, and advise and assist congregations in visitations and building fund campaigns.

THE STEWARDSHIP PLAN, developed by the ULCA stewardship department, has been approved by synod executives in an adapted form and is in use by many congregations.

In Houston, Grace Church received more than $1,000 in the weekly offering Nov. 1. Redeemer Church got pledges for $25,881 at a banquet. Members of St. Martin's Church braved high water to attend a budget dramatization.

Our Saviour Church, Victoria, held "Good Neighbor Group" meetings to promote plans for additional Sunday school rooms. Holy Cross Church, Yoakum, had Synod President Philip Wahlberg at a stewardship banquet.



Dr. Lewis P. Speaker, former Texas-Louisiana Synod president, and Mrs. Speaker are shown at dinner given by First English Church in Austin, where he has served for 16 years. It was the 40th anniversary of his ordination.

Two Dedications in Houston

SALEM CHURCH, Houston, dedicated first unit Dec. 13. The young congregati had been holding worship and Sunday scho in two house chapels, with average atten ance of 210.

PRINCE OF PEACE CHURCH, Houston, ded cated a youth building in November, wi President Wahlberg preaching. Most of t construction was done by members a friends, directed by Pastor Frank Wagne The congregation celebrated its fifth ann versary.

PEACE CHURCH, San Antonio, is startin a building campaign for a first unit buil ing, with LLM aid. Less than two yea old, this mission has 382 baptized member

ASCENSION CHURCH, Lubbock, also pla a first unit this year, to replace the sma house chapel.

SALEM CHURCH, Port Lavaca, plans t sell its present building and erect a ne one on a five-acre site.

FIRST CHURCH, Lafayette, La., will se its house chapel. Plans for a first unit a progressing.

"Crusaders" Spark Evangelism

LAY VISITORS at St. James' Church, Hou ton, commissioned as the "Crusaders of S James," launched an evangelism plan th has worked well in the first few month There are three crusades each month, on by women teams, the others by husban and-wife and two-man teams.

"We have increased our membership, an it has made our congregation evangelis conscious," reports Pastor William Morga

VISITATION EVANGELISM gained 16 mem bers at Messiah Church, Austin. The ne *Service Book and Hymnal* was introduce

LUTHERAN WELFARE SOCIETY will erect 25-bed nursing home for elderly people Shiner, it was announced by Pastor Edw J. Oehlke.

NEW PASTOR of the Inez-Colettoville Pa ish, the Rev. John W. Kern, was installe by President Wahlberg at Our Savio Church, Victoria.

r. Luke's Church, Charlotte, plans this modern plant on new site. Building will begin this summer.

North Carolina Church Men to Aid Ministerial Students

By FRANK K. EFIRD

SALISBURY—The North Carolina United utheran Church Men set a 1960 goal of 50,000 for their home mission loan and ft fund.

The convention at St. Paul's Church, alisbury, broadened the use of the fund to ive aid to men studying for the ministry. he fund provides loans to mission con-regations for building and lots, and makes fts to needy congregations.

Aid for ministerial students will be ad-inistered by a five-man committee. Only udents from North Carolina approved by ie synod's committee on ministerial edu-ation are eligible.

Harry Arndt, of Claremont, was elected resident. Dick Sutcliffe, PRT executive om New York, spoke at the banquet.

Effort Made to Raise Budget

SYNODICAL STEWARDSHIP leaders are con-rned about meeting the synod's unified udget of $675,213. As of Dec. 1 receipts taled $530,624, approximately 78 per cent the goal.

To raise the 1959 budget and promote the 1960 one, 50 pastor-laymen teams visited 1,578 councilmen and stewardship committees in 173 congregations. Ninety-five per cent of the congregations were covered.

According to a recent survey, less than five per cent of the communing membership of the synod are tithers. In 173 congregations, 1,730 members are tithers.

Burlington Mission to Start

AN AREA in Burlington has been approved for occupancy by the Board of American Missions. The synod's mission committee, with BAM approval, is negotiating for the purchase of an eight-acre tract as a mission site.

CHRIST CHURCH, a mission in Winston-Salem, broke ground for an $80,000 first unit Nov. 29.

CONFERENCE PRESIDENTS chosen at recent meetings are: the Rev. C. P. Fisher, Rockwell, Central; the Rev. T. C. Plexico, Jacksonville, Eastern; the Rev. Daniel Summers, Lexington, Northern; the Rev. Carl Ritchie, Claremont, Western; the Rev. Paul Morgan, Kannapolis, Southern.

PACIFIC

Training Conference Set For Evangelism Chairmen

By OLIN G. DASHER

SEATTLE—The Pacific Synod will hold a conference for training congregational evangelism chairmen, Jan. 22-24 in the Benjamin Franklin Hotel, Seattle. It is expected each congregation will send two or more representatives.

Leaders will be the Rev. J. Bruce Weaver, ULCA director of evangelism, and the Rev. George Housewright, western regional evangelism director.

A panel discussion of "The Meaning and Application of Evangelism in the Congregation and in Daily Life" will be moderated by the Rev. Richard Crosslund, and will include Pastor Olin Dasher, synod evangelism chairman, and Pastor Alfred Stone, president of the Board of Social Missions.

The banquet speaker Saturday night will be Episcopal Bishop William Fisher Lewis of Olympia.

Urban Self-Study Workshops

FOUR URBAN self-study workshops for Lutheran churches in the Pacific Northwest are scheduled this month. Congregations of the National Lutheran Council and the Lutheran Church—Missouri Synod are co-operating.

Dates and places: Jan. 9, Phinney Ridge Church, Seattle; Jan. 10, Faith Church, Portland, Ore.; Jan. 30, St. Mark's Church, Spokane; and Jan. 31, First Lutheran (Augustana), Tacoma.

OPENING SERVICE of Thanksgiving was held in the new first unit building of Our Saviour Church, Sunnyside, Wash., on Dec. 13. Speakers were President Edwin Bracher of the Pacific Synod and Pastor Wendell Jacobson of Yakima. The pastor is the Rev. Arthur G. Kimball.

ZION CHURCH, Medford, Ore., dedicated its new Christian Education building in November. President Bracher spoke.

New Sunnyside, Wash., building occupied

OHIO

Four New Synod Missions Moving Near Organization

By E. RUDOLPH WALBORN

COLUMBUS—With services started in fou new Ohio locations since September, or ganization of four missions is expected i the early months of 1960.

First services were held Oct. 25 at Wash ington Court House and Nov. 1 at Bruns wick. There were 145 at Washington Cou House as the result of the work of missio developer Joseph N. Radabaugh, who cam to the southwestern Ohio county-seat tow last Aug. 1. New industries have brough Lutheran families into the area.

Brunswick, 21 miles south of Clevelan has become a housing area for Clevelan commuters, with more than 3,000 ne homes in the last five years. Pastor Jame A. Miller began work as mission develope there in July, after 28 years at North River dale, Dayton.

At Westlake, an old village 15 miles we

Cleveland, now becoming suburbia, Pas-
r Richard Knudten had 148 present for
st services on Sept. 13. He looks forward
organizing the Prince of Peace mission
March.

At Stow, an old Western Reserve town
w developing into a suburb of Akron,
7 were present on Sept. 13. Pastor
harles Wallick is the mission developer.

Dr. Satre Honored in Toledo

THIRTY YEARS in the ministry for Dr. W.
arl Satre was celebrated by his congrega-
on at Augsburg Church, Toledo, on Oct.
) when 400 members gathered for a sur-
ise "This Is Your Life" party in honor
the anniversary.

Present were members of his family, in-
uding his son Carl, now a pastor at Syra-
se, Indiana; his daughter, Mary, wife of
amma student Robert Ensign, and a sis-
r, wife of Pastor Fred Mueller of Spring-
ld. His brother-in-law, Dr. Franklin Clark
ry, flew in from Florida. Also present
as a Carthage College roommate, Dr. May-
rd A. Stull of Springfield.

Dr. Satre has served the 3,500-member
urch since 1942. The congregation is now
mpleting a sanctuary addition which will
ovide seating for 1,000 and complete the
iginal master plan drawn up by the found-
s of Augsburg Church.

Dr. Fry and Dr. Satre at Augsburg, Toledo

to relocate in a growing residential section six miles west. In 1929 Bethany built a splendid Gothic structure and in 1952 added an educational unit. The congregation with 1,237 confirmed members has gone from 57th to 10th in size in the synod.

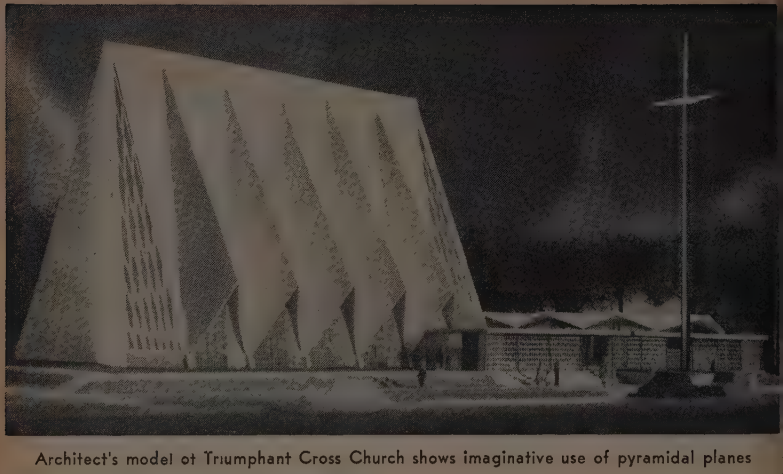
CORNERSTONE WAS LAID Nov. 22 for the new building of Christ Church, Carey. Pastor T. Benton Peery was assisted by Dr. W. E. Bradley, of Findlay.

THIRTY-FIVE YEARS of service
Bethany Church, Cleveland,
Dr. J. H. L. Trout was rec-
nized Nov. 8 and 13 by the
ngregation. Dr. Trout's pas-
rate is now the longest of an
tive pastor in Ohio.

Pastor Donald F. Alber of
on, Youngstown, the first son
the congregation to enter the
inistry, spoke on Nov. 8. At
anniversary dinner Nov. 13,
r. F. Eppling Reinartz, New
ork, was the speaker.

Dr. Trout came to Cleveland
1924. Three years later he
d the Bethany congregation

Mrs. Dorothy Holl presents portrait of Dr. J. H. L. Trout to Mrs. Trout and Pastor Trout at dinner for 35th anniversary



Architect's model of Triumphant Cross Church shows imaginative use of pyramidal planes

Courtyard with pool shown in air view

—*Photos by Baltazar Korab*

Church to Have Reflecting Pool

TRIUMPHANT CROSS CHURCH, St. Clair Shores, approved a total building plan of unusual design by architects Stickel, Jaroszewicz and Moody, of Birmingham.

The building (*see sketches*) will have four basic units, the church, a fellowship hall, a religious education unit, and administrative service unit. It includes a courtyard with a reflecting pool.

At the entrance will be a 90-foot free-standing cross. Groundbreaking for the fellowship hall and a part of the educational unit is planned this spring.

MICHIGAN

Churches Take Firm Stand Against Sunday Marketing

By RAYMOND A. HEINE

DETROIT—Sunday opening of supermarkets in the Detroit area was opposed in a statement issued by the Michigan Council of Churches. Some large chain markets have recently been opening on Sundays, reportedly to compete with smaller markets.

"We ask everyone to oppose this attack on our religious heritage," the statement said, "and to vote by our purchases for those businesses that do not unnecessarily stay open on our Lord's Day."

OLIVET CHURCH, Detroit, has been approved for urban status by the board, and has engaged an architect to plan for future expansion. The pastor is Louis C. Suessmann.

ST. LUKE'S CHURCH, Muskegon, Raymond W. Bartels, pastor, also has employed an architect. It is hoped to begin building a new church late in the summer.

CHRIST THE KING CHURCH, Livonia, Kenneth Larkin, pastor, completed its first unit

stor Parker and Synod President Beil with newly organized ULC congregation in Cedar Rapids

St. Andrew's Congregation Organized in Cedar Rapids

By ALFRED J. BEIL

DES MOINES — Organization of St. Andrew's Church, Cedar Rapids, was effected ec. 6 with the Iowa Synod president, Dr. lfred J. Beil, preaching.

The charter membership is composed of) adults and 80 children. The Rev. Robert Parker, developer of the mission, has accepted the call to become the regular pastor.

Mid-America Evangelism Parley

A FORETASTE of the church of the future ill be experienced by about 500 pastors and ngregational evangelism chairmen of the ur JCLU churches when the lid-American Evangelism Conrence is convened at Kountze emorial Lutheran Church, maha, Neb., on Jan. 27-30.

Pastor George A. Housevright, ULCA midwest field dictor, states that conference adership will be provided by e Rev. Edwin T. Dahlberg, resident of NCC; the Rev. lalvin H. Lundeen, president the Augustana Church; the ev. G. Paul Musselman, exutive secretary of the Central epartment of Evangelism, CC; the Rev. Walter Kloetzli, Jr., the Rev. Meryl H. Ruoss, the Rev. Carveth P. Mitchell, the Rev. G. Everett Arden, Mrs. Ruth Youngdahl Nelson, and the evangelism leaders of the four JCLU churches.

The Rev. Clifton M. Weihe, associate director of evangelism, ULCA, said:

"Pastors and evangelism committees of all JCLU congregations in the area are especially invited to come, although evangelism leaders will be coming from all of North America."

The Rocky Mountain, Central States and Iowa Synods will be heavily represented.

Mid-America committee: Russell Johnston, Pastors Robert Schlichter, G. Housewright, Reuben Swanson, Walter Moris

Theologians Challenge Huxley's Chicago Blast at Religio

By JOHN E. COOPERRIDER

CHICAGO—The science-versus-religion conflict of another day was renewed recently as 2,500 scholars and representatives of learned organizations from the United States and 26 foreign countries, including Russia, met for a five-day salute to the theory of evolution, at the University of Chicago.

Most talked-about speech, made in connection with the centennial celebration of the publication of Charles Darwin's *The Origin of Species,* was one in which Sir Julian Huxley, of London, internationally known biologist, predicted that all religions are destined to disappear.

"In the evolutionary pattern of thought," he said, "there is no longer need or room for supernatural beings capable of affecting the course of events.

"The earth was not created. It evolved. So did all animals and plants that inhabit it, including our human selves, mind and soul, as well as brain and body.

"So did religion. Religions are organs of psycho-social man concerned with human destiny and with experiences of sacredness and transcendence.

"They are destined to disappear in competition with other, truer, and more embracing thought organizations which are handling the same range of raw or processed experience."

THEOLOGIANS and religious leaders of all faiths immediately responded that Huxley was pitifully naïve and all mixed up.

Dr. Murray H. Leiffer, professor of social ethics and sociology at Garret Biblical Institute, Evanston, pointed out that this was not the first time Huxley had made these observations. One of the strange quirks of many experts, he added, is that they do not realize their limits. No more weight should be given a pronouncement by him in the field of religion than to what a great theologian may say in the field of biology.

"To say that the earth and man were evolved and were not created does not dismay great groups of thinking Christia because God can create by way of evo tion."

The Rev. Francis L. Filas, chairman the department of theology at Loyola U versity, said "Huxley is a good century o of date" and therefore should not be tak seriously.

Dr. John W. Harms, executive vice pre dent of the Church Federation of Great Chicago, pointed out that Huxley's foreca of doom for religion is not the first issu by a scientist or philosopher.

"Man has discarded primitive concepts religion when they have failed to fit his e panding experience, but he has not discard religion itself."

Dr. Jaroslav Pelikan, Lutheran profe sor of historical theology at the Universi of Chicago, said that the doctrinal co troversy caused by the Darwin treatise w not implicit in the Bible, but a produ of theological dispute.

He ascribed the first clear statement the belief that man and nature were create out of nothing to the second century th ologian, Theophilus of Antioch.

Through the centuries the belief becam basic to Christian doctrine, he said. Toda most theologians are willing to admit tha God might have created through evolutio

"Even the most reactionary theologia today feels obliged to pay serious attentio to scientific explanations of the univers and of life, even though he may conclud that the biblical account of creation give him all the explanation he wants or needs.

The Rev. J. Franklin Ewing, professor anthropology at Fordham University, voice general agreement with Pelikan.

"Modern theologians would say this abou the origin of man: God is the creator man, body and soul. Whether he used th method of evolution for the preparation the human body or created it from unor ganized matter is not of primary impor ance. In either case, he is the creator."

st Canarsie Mission Organized With 50 New Lutherans

By PAUL VALENTINER

EW YORK—Fifty unchurched Brooklyn- became Lutherans when Holy Redeemer ch was organized Nov. 29.

rty-eight adults were confirmed and baptized as part of reception ceremonies e East Canarsie Mission. Out of a er membership of 65 only 15 came by of transfer from other Lutheran con- tions.

he bulk of our people were totally un- hed," Mission Developer Ernest Pretsch "Many had no previous church ex- nce. Few knew anything about the eran church. Two of the eight men d to the church council had a Lu- n background."

nety-four persons jammed the tiny -front chapel to hear Field Missionary erth Stracker preach at the organiza- service. In order to accommodate more e a service of thanksgiving was held in the day in St. Philip's Church, klyn. Charles Trexler, Jr., Roosevelt, hed and host Pastor Richard Swanson d as liturgist.

ork at Holy Redeemer, the first ULCA klyn mission in nearly 40 years, began than a year ago. Launched in a city ng development, the project required ly new procedures.

Prospects were almost totally without church experience and it was necessary to instruct them in Christian fundamentals, as well as in Lutheran doctrine, customs, liturgy and stewardship. When Sunday services were started on Easter, the people were ready to use a modified form of the liturgy.

For months the Sunday morning schedule has consisted of four services. The first Sunday in December it was increased to five. There are three adult services at 8:30, 11 and 12:15 o'clock, and children's services at 9:15 and 10 o'clock.

Due to lack of space the usual Sunday school is omitted from the program. A weekday church school, with different age group attending each day in the week, provides Christian instruction for the children. The two children's services on Sunday attract approximately 70 for worship. Weekday enrollment is more than 100.

"We hope to begin building sometime in the spring and expect to erect a parish-house type unit with an auditorium," said Pastor Pretsch, explaining it could be used both for weekday school and for worship services on Sundays.

Mission Developer Pretsch has indicated he will probably accept the congregation's call to become pastor of Holy Redeemer.

Pretsch is shown with mem- of first church council of Redeemer congregation. n was organized Nov. 29.

St. John's Church enveloped in flames, just before steeple crashed into sanctuary roof

St. John's Will Rebuild Edifice Razed by Flames

WATERLOO—St. John's Church, destroyed by fire Nov. 1, will be rebuilt. The congregation authorized the church council to appoint a building committee and instruct it to proceed with plans.

Meanwhile the church's program goes on. Sunday services are held in the Waterloo Theater, Sunday school is held in two auditoriums. An appeal for pledges to the special building fund met with quick response from the 1,700-member congregation.

Preaching on stewardship, Pastor A. L. Conrad said: "Though we have lost our church building, we have not lost our lives, nor our dear ones. We still have our homes, personal belongings and our health. We still have our faith and love rooted deeply in God. We are richer than we think we are."

The church received 75 new members through confirmation and transfer Nov. 29.

CANADA

Affiliation or Independenc Waterloo College to Cho

By NORMAN BERNER

KITCHENER, ONT. — Waterloo Unive College is facing a critical decision whether to federate with the newly e lished University of Waterloo or opera a separate institution. The issue is wh the college is to be "the" Arts Colleg the university, or "an" arts college.

Members of the college board, which operated under the Canada Synod an affiliation with the University of We Ontario for the past 35 years, contend the agreement made when the new un sity was founded gave the college the to conduct the arts program, with the versity being responsible for science engineering. Dr. J. G. Hagey, former p dent of the college and now presiden the university, takes the stand that su division of authority is not possible.

Three alternatives face the college— tinue affiliation with the University of ern Ontario (or some other univer federate with the University of Wate or become a university in its own The new status, whatever it is, would into effect next July 1.

Dr. Herbert Axford was installed as dent of Waterloo University Colleg Nov. 4. Taking part in the ceremony the Rev. A. J. Baetz, president of the b Dr. A. G. Jacobi, president of the C Synod; Dr. Gould Wickey, ULCA Boa Higher Education, and Dean Lloyd Sc

Two More Missions Under Roo

TWO MISSIONS, St. Timothy, Pemb and Our Saviour, Lachine, began using first units in December. This brings t the number of mission buildings com during the year.

Two other missions have had stopped on their buildings. Grace, H

Continued on page 47

ucational Unit Dedicated

St. John's Congregation

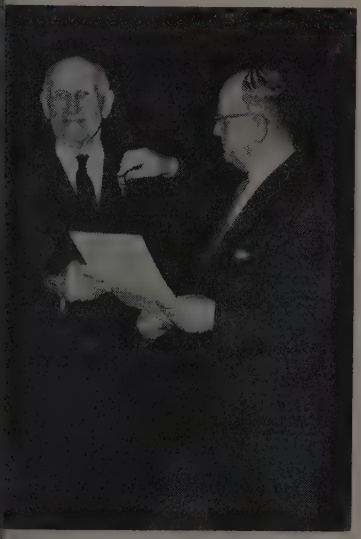
By CALVIN E. HUMBERT

ILKES-BARRE—St. John's Church, at St. s, Pa., dedicated its new educational in November. The service was con- ed by Pastor Joseph R. Shuster, who is of the Hazleton District. Dr. Charles Cooper, president of the Pennsylvania sterium, spoke.

ıe two-story addition provides class- ıs for all Sunday school departments, a church office. The interior of the ch was renovated, adding seating space vorship.

Dr. Frank Laubach Honored

GHEST HONOR of the state, the Pennsyl- ı Meritorious Medal, was conferred Dr. Frank C. Laubach, world-re- ıed literacy missionary, at a public ing in Wilkes-Barre's Irem Temple,



aubach receives medal from Dr. Boehm

Educational addition at St. John's Church

sponsored by the Wyoming Valley Council of Churches.

Dr. Charles Boehm, state superintendent of public instruction, presented the citation on behalf of Gov. David L. Lawrence, for

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District Church Women Elect

HAZLETON DISTRICT United Luth Church Women elected Mrs. Joseph Shuster president. Mrs. Frances Wight was elected president of the Scranton-Wi Barre District ULCW.

MESSIAH CHURCH, Wilkes-Barre, c cated 29 stained-glass windows in the and sacristy.

ZION CHURCH, Nesquehoning, install cooling system; Zion Church, Packerton stalled a heating system.

Dr. Lester E. Fetter Head Muhlenberg College Boar

DR. FETTER

ALLENTOWN — Dr. Lester E. Fetter is the new president of the board of trustees of Muhlenberg College. He succeeds Dr. George B. Balmer of Reading, who served as president for seven years.

Dr. Fetter is pastor of St. Paul's Church, Glenside, near Philadelphia. Elected to the board in 194 the Ministerium of Pennsylvania, he served as chairman of its honorary de committee and the nominations comm

An honorary doctor of divinity de was conferred upon him by Muhlenber 1954.

portrait of Dr. Stover is presented at tion. From left: Dr. Daniel Poling, Dr. and the artist, Ralph Pallen Coleman

Ross Stover Honored 40 Years at Messiah

BIRTHDAY DINNER and reception was or Dr. Ross H. Stover, marking his 40 of service as pastor of Messiah Church, delphia. More than 500 attended.

large oil painting of Dr. Stover, by Pallen Coleman, was presented. It ang in the Tower Room of Messiah h.

RIO . . .

Continued from page 44

as been caught by a carpenter's strike. Shepherd, Toronto, is awaiting a build- rmit.

R NEW MISSIONS are in prospect for anada Synod in 1960. One is already development at Belleville where mis- y Harold Lindemann began work on 1. The others are at Burlington, ton and Richmond Hill.

Rev. Wilfred Myra, Ayton, has ac- the call to develop the Burlington n. Services are already being held in l school, with the Rev. Roy Grosz, le, in charge.

mpton will be served by the Rev. Datars, who has resigned his pastorate nity, Tavistock. He will also be pastor n, Maple.

Rev. Richard Tubbe, Welland, has d a call to Bethesda Church, Union- He will also survey Richmond Hill.

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—CHANGES OF PASTORATE—

GEORGIA-ALABAMA

ROTH, JOHN. To St. Matthew's Church, Rossville, Ga.

SHEALY, C. J. From Ebenezer parish, Ga. Retirement.

NORTHWEST

BURCHETT, ROGER P. From Lake Park Church, Milwaukee, assistant pastor. To campus pastor for students of churches, Milwaukee.

PACIFIC

HOCH, PAUL. From Hebron Church, Bl ville, Pa. To Gloria Dei Church, K Wash.

PACIFIC SOUTHWEST

DION, WILLIAM S. From Hope Chu Minneapolis, Minn. To Our Savi Church, Tucson, Ariz.

PENNSYLVANIA MINISTERIUM

ALLISON, MCCURTIS W. From Holy C munion Church, Philadelphia, assi pastor. To Trinity Church, West H ton.

FAIR, CHARLES E. From Christ Chu Levittown, Pa. To Alsace Church, R ing, Pa.

FISHER, JOHN S. From St. Paul's Chu Summit Hill, Pa. To St. John's Chu Kutztown.

HAMESTER, WALTER H. From Imma Church, Philadelphia, assistant pastor Forks-Arndts parish.

JACOBY, GERALD J. From St. John's Chu Jim Thorpe Heights, Pa. To St. thew's Church, Kellers.

KOPPERMAN, WALTER J. From St. Ma Church, Philadelphia. To St. Jo Church, Folcroft.

NELSON, ROBERT. From St. Luke's Chu Easton. To Nativity Church, Phila phia.

SWAVELY, JOHN A. From Petersburg pa To St. Paul's Church, Gordon.

PITTSBURGH

BRAVIN, DONALD M. From St. Jo Church, McKees Rocks, Pa. To Cal Church, Natrona Heights, Pa.

KAMPMEYER, CHARLES W. From St. Jo Church, Harmony, and Zion Church, dle Lancaster, Pa. To St. John's Chu East Liverpool, Ohio.

KNISELEY, JOHN B. From Mt. Zion Chu Pittsburgh, Pa. Retirement.

—DECEASED—

MRS. GEORGE H. HILLERM widow of the former pastor of Tr

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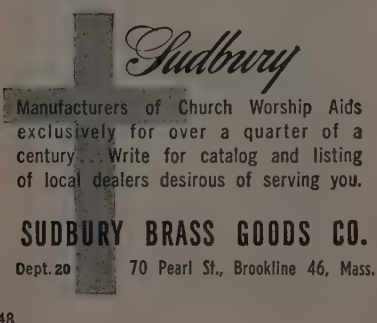
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h, Pasadena, Calif., died Dec. 1. Pas-
llerman died in 1942.
viving her are three daughters, Mrs.
e Johnston, of Duluth, Minn.; Mrs.
Horn, of Fresno, Calif., and Miss
Hillerman, of Pasadena; two sons,
ev. Herbert Hillerman, of Seattle,
, and Fred Hillerman, of San Diego;
grandchildren and seven great-grand-
n.
eral service was conducted by the Rev.
Moyer of Trinity Church, Pasadena,
c. 5.

S. OPAL J. HINKELDEY, 41, wife
Rev. Howard W. Hinkeldey, of Han-
Pa., died Dec. 13 after a long illness.
ve of Colton, S. D., she served in the
Nurse Corps for three years, including
n Korea.
des her husband she is survived by
ildren, William, 5, and Nancy, 4; her
r, Mrs. John X. Johnson, of Creigh-
D.; three brothers and three sisters.
eral service was conducted Dec. 15 in
ul's Church, Hanover, by Dr. Dwight
tman and the Rev. Howard J. Mc-
. An additional service was held
17 in First Lutheran Church, Wall,
the Rev. Alton Kieschnick officiating.
was in the Wall cemetery.

ROLD U. LANDIS, former president
Lutheran Laymen's Movement for
dship, died of a heart attack Dec. 19
driving an automobile near his home
myra, Pa. He was 59.
Landis, president of LLM from 1951
2, was president of Penn Oil Co., of
on, Pa. Before his election as LLM
nt, Mr. Landis served as treasurer
years. He was a member of the LLM
ve committee from 1934 to 1956.
he time of his death he was a mem-
the ULCA's Board of Parish Educa-
nd its executive committee. He was
gate from the Central Pennsylvania
to several ULCA conventions.
was a member of the board of di-
of Lutheran Church Productions,
New York City, film producers, and served in a similar capacity for Cathedral Films, Burbank, Calif., another film producing company.

He is survived by his wife, Katherine, two children and two grandchildren. Funeral service was conducted Dec. 23 in Palm United Lutheran Church, Palmyra, by the Rev. Gerhard G. Dietrich, pastor, and the Rev. Dr. Stanley Billheimer, former pastor.

RELIGIOUS LIBRARIES PURCHASED—Baker Book House Department TL, Grand Rapids 6, Michigan.

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IN CONCLUSION . . . . . .

BEGINNING a new year has a pleasant flavor about it, which lasts from perhaps 30 minutes to three days. Then it becomes evident that nothing has changed but the calendar.

There are, every so often in various areas of life, startling break-throughs, when something genuinely new is discovered. But the new is quickly caught up into the pattern of life which has been a long time on the loom.

In other words, we have to live according to the continuity. There is no such thing as a new beginning. But to live by the ever-recurring pattern of life is more difficult than it may seem.

The real deep-flowing continuity in the Atlantic, for instance, is the Gulf Stream, not the tempests of the storms at sea. It takes a good eye to tell the difference between the appearances on the surface and the ancient trend down under. For the navigator the storm too is important.

Luther, naturally, comes to my mind as an excellent example. He broke the surface continuity of the church as people knew it in his time. He was struggling to get back into the main stream of the life of the people of God, as Moses and David and the twelve disciples knew it. Also he got into serious trouble with the officials.

I BELIEVE there is a deep-lying continuity of the life of the American people. The strenuous situation of pioneer settlers on the American continent determined the basic trend. Extreme diversity of the migrations here in later years colored and directed the development. This isn't the continent where a pay-later, take-care-of-me-first way of life is in the best tradition.

People have been hard workers in American society, and have shared portunities with one another, disreg ing boundaries which in other p have set people apart from one ano

These days many commentators about the fabulous triumphs which a the American people in the '60s. Mir in automation, electronics, petroc icals are assured. Nobody will hav work hard, and most people will plenty of money and time off to spen

I wonder, though, what Mr. E hower is thinking after seeing India Pakistan. How does the ocean of po in Asia and Africa fit in with a bala U.S. budget in election year? How the traditional American way of square up with the urgent need w exists in many countries?

MOST THINGS will go on in the 1 about as they did in the '50s. There be the usual quota of speakers who tell us that we stand at the momen supreme crisis. This time, though, may be right. The American way o may be on trial, with the final ve due sometime before Dec. 31, 1969.

It won't be the new inventions— the space ship that puts a man on —which will determine the case. We stand trial on very old questions: "W did we see thee hungry or thirsty stranger or naked or sick or in pr and did not minister to thee?"

There will be those in this new de whatever the general opinion and havior of the multitude, who will li the ancient continuity of seeking t God's will. To them, as always, he p ises a happy new year.

—ELSON RU

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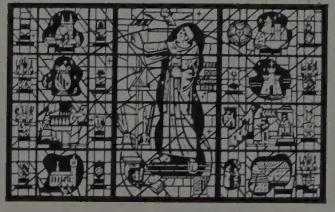

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